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THE
CRITICAL REVIEW.

For the Month of January, 1774.

ARTICLE I.

An Account of the Voyages undertaken by the Order of his present Majesty for making Discoveries in the Southern Hemisphere, and successively performed by Commodore Byron, Captain Wallis, Captain Carteret, and Captain Cook, in the Dolphin, the Swallow, and the Endeavour. Drawn up from the Journals, which were kept by the several Commanders, and from the Papers of Joseph Banks, Esq. by John Hawkesworth, LL.D. Illustrated with Cuts, and a great Variety of Charts and Maps relative to Countries now first discovered, or hitherto but imperfectly known. 3 Vols. large 4to. 3l. 3s. Cadell. [Concluded.]

IN our preceding Number we traced captain Cook to New Zealand, which is situated between the latitudes of 34° and 48° S. and between the longitudes of 181° and 194° W. and was first discovered by Abel Jansen Tasman, a Dutchman, in the year 1642. Before the voyage of the Endeavour, this country was supposed to be part of a southern continent; but it is now known to consist of two large islands, divided from each other by a strait or passage, which is about four or five leagues broad. Both these islands are described as mountainous, and the southernmost a barren country, but the other has a better appearance. Here we are told, that even the hills are covered with wood, and every valley has a rivulet of water. The soil is in general light but fertile, and seems adapted, in the opinion of the voyagers, to produce every kind of European grain, plants, and fruit in the utmost luxuriance. From the vegetables they found in this country, they concluded that the winters are milder than those in England, and

they experienced the summer not hotter, though its temperature was less subject to variation. Should New Zealand, therefore, be settled by people from Europe, it is probable, that with a little industry, as captain Cook observes, they would be very soon supplied not only with the necessaries, but the luxuries of life in great abundance.

In this country, our voyagers saw no other quadrupeds but dogs and rats, of which the latter seemed not to be numerous. The dogs here, as in other countries, are domestic animals, but they are bred for no other purpose than for food. Of birds, New Zealand abounds not in a great variety of species; some, however, there are, whose song is represented to be much more melodious than any the voyagers had ever heard.

The scarcity of animals upon the land, and esculent vegetables, is compensated by the immense quantity of fish, which swarm in every creek on the coast, and are said to be not only wholesome, but equally delicious with those of Europe. This article of diet, however, being accessible only to the people in the maritime parts of the country, the inhabitants who live remote from the sea, if any such there are, must labour under a great scarcity of provision, and to this circumstance, our journalist, with much probability, imputes the origin of the horrid custom in this country, which has been already mentioned, of eating human flesh. We shall lay before our readers an extract from the voyage on this subject.

‘ The stature of the men in general is equal to the largest of those in Europe: they are stout, well limbed, and fleshy; but not fat, like the lazy and luxurious inhabitants of the islands in the South Seas: they are exceedingly vigorous and active; and have an adroitness, and manual dexterity in an uncommon degree, which are discovered in whatever they do. I have seen the strokes of fifteen paddles on a side in one of their canoes made with incredible quickness, and yet with such minute exactness of time, that all the rowers seemed to be actuated by one common soul. Their colour in general is brown; but in few deeper than that of a Spaniard, who has been exposed to the sun; in many not so deep. The women have not a feminine delicacy in their appearance, but their voice is remarkably soft; and by that, the dress of both sexes being the same, they are principally distinguished: they have, however, like the women of other countries, more airy cheerfulness, and a greater flow of animal spirits, than the other sex. Their hair, both of the head and beard, is black; and their teeth extremely regular, and as white as ivory: the features of both sexes are good; they seem to enjoy high health, and we saw many who appeared to be of a great age. The dispositions both of the men and women seemed to be mild and gentle; they treat each other with the tenderest affection, but are implacable towards their enemies, to whom, as I have before observed, they never give quarter. It may perhaps, at first, seem strange, that where there is so little to be got by victory, there should so often be war; and that every little district of a country inhabited by people so mild and placid, should be at en-

enmity with all the rest. But possibly more is to be gained by victory among these people than at first appears, and they may be prompted to mutual hostilities by motives which no degree of friendship or affection is able to resist. It appears, by the account that has already been given of them, that their principal food is fish, which can only be procured upon the sea-coast; and there, in sufficient quantities, only at certain times: the tribes, therefore, who live inland, if any such there are, and even those upon the coast, must be frequently in danger of perishing by famine. Their country produces neither sheep, nor goats, nor hogs, nor cattle; tame fowls they have none, nor any art by which those that are wild can be caught in sufficient plenty to serve as provision. If there are any whose situation cuts them off from a supply of fish, the only succedaneum of all other animal food, except dogs, they have nothing to support life, but the vegetables that have already been mentioned, of which the chief are fern root, yams, clams, and potatoes: when by any accident these fail, the distress must be dreadful; and even among the inhabitants of the coast, many tribes must frequently be reduced to nearly the same situation, either by the failure of their plantations, or the deficiency of their dry stock, during the season when but few fish are to be caught. These considerations will enable us to account, not only for the perpetual danger in which the people who inhabit this country appear to live, by the care which they take to fortify every village, but for the horrid practice of eating those who are killed in battle; for the hunger of him who is pressed by famine to fight, will absorb every feeling, and every sentiment which would restrain him from allaying it with the body of his adversary. It may, however, be remarked, that, if this account of the origin of so horrid a practice is true, the mischief does by no means end with the necessity that produced it: after the practice has been once begun on one side by hunger, it will naturally be adopted on the other by revenge. Nor is this all, for though it may be pretended, by some who wish to appear speculative and philosophical, that whether the dead body of an enemy be eaten or buried, is in itself a matter perfectly indifferent; as it is, whether the breasts and thighs of a woman should be covered or naked; and that prejudice and habit only make us shudder at the violation of custom in one instance, and blush at it in the other: yet, leaving this as a point of doubtful disputation, to be discussed at leisure, it may safely be affirmed, that the practice of eating human flesh, whatever it may be in itself, is relatively, and in its consequences, most pernicious; tending manifestly to eradicate a principle which is the chief security of human life, and more frequently restrains the hand of murder than the sense of duty, or even the fear of punishment.

The inhabitants of New Zealand differ from those of Otaheite in being extremely susceptible of the ideas of indecency. So much is this the case, that in their carriage and conversation, we are told, they even equal the politest people in Europe, with respect to reserve concerning certain personal objects and actions. The women it is said, were not impregnable, but the terms and manner of compliance were as decent as those in marriage among us; and it is added, that according

to their notions the agreement was as innocent. The following anecdote presents us with an instance of their modesty.

'The women, contrary to the custom of the sex in general, seemed to affect dress rather less than the men: their hair, which, as I have said before, is generally cropt short, is never tied upon the top of the head when it is suffered to be long, nor is it ever adorned with feathers. Their garments were made of the same materials, and in the same form, as those of the other sex, but the lower one was always bound fast round them, except when they went into the water to catch lobsters, and then they took great care not to be seen by the men. Some of us happening one day to land upon a small island in Tolaga Bay, we surprised several of them at this employment; and the chaste Diana, with her nymphs, could not have discovered more confusion and distress at the sight of Actæon, than these women expressed upon our approach. Some of them hid themselves among the rocks, and the rest crouched down in the sea till they had made themselves a girdle and apron of such weeds as they could find, and when they came out, even with this veil, we could perceive that their modesty suffered much pain by our presence.'

The dress of this people is represented as very uncouth, consisting of the leaves of the flax, split into three or four slips, and interwoven with each other, in such a manner, that all the ends, which are eight or nine inches long, hang out on the upper side, like the flag of thrumb matts. Of this stuff, one piece is tied over their shoulders with a string, and hangs as low as the knees; another piece is wrapped round the waist, and reaches almost to the ground. The lower garment is worn by the men only upon particular occasions: when without it, and they sit upon their hams, they are said to bear some resemblance to a thatched house.

Destitute as the New Zealanders are of luxury and the elegancies of life, they indulge themselves, however, in such fantastic appendages, as contribute, in their opinion, to personal decoration.

'Both sexes bore their ears, and by stretching them, the holes become large enough to admit a finger at least. In these holes they wear ornaments of various kinds, cloth, feathers, bones of large birds, and even sometimes a stick of wood; and to these receptacles of finery they generally applied the nails which we gave them, and every thing which it was possible they could contain. The women sometimes thrust through them the down of the albatross, which is as white as snow, and which, spreading before and behind the hole in a bunch almost as big as the fist, makes a very singular, and however strange it may be thought, not a disagreeable appearance. Besides the ornaments that are thrust through the holes of the ears, many others are suspended to them by strings; such as chissels or bodkins made of green-talc, upon which they set a high value, the nails and teeth of their deceased relations, the teeth of dogs, and every thing else that they can get, which they think either curious or valuable. The women also wear
brace-

bracelets and anklets, made of the bones of birds, shells, or any other substances which they can perforate and string upon a thread. The men had sometimes hanging to a string, which went round the neck, a piece of green talc, or whalebone, somewhat in the shape of a tongue, with the rude figure of a man carved upon it; and upon this ornament they set a high value. In one instance, we saw the gristle that divides the nostrils, and called by anatomists, the *septum nasi*, perforated, and a feather thrust through the whole, which projected on each side over the cheeks; it is probable that this frightful singularity was intended as an ornament, but of the many people we saw, we never observed it in any other, nor even a perforation that might occasionally serve for such a purpose.

From New Zealand the voyagers directed their course to Botany-Bay, on the east coast of New Holland, and thence to Trinity-Bay. The sea, which they now were navigating, was extremely dangerous, concealing shoals that suddenly project from the shore, and rocks that rise abruptly like a pyramid from the bottom, for an extent of two and twenty degrees of latitude, more than one thousand three hundred miles. On so treacherous a coast, it is not surprising if the utmost vigilance of the seamen could not preserve the ship from the hazard of total destruction. Accordingly, on the 10th of June, 1770, she struck upon a ledge, in lat. $15^{\circ} 45'$ S. that had nearly put an end to the voyage; but after a night spent in the most imminent danger, and in the exertion of every effort which the importance of the occasion could incite, the leaks that had been made in her bottom were happily stopped, and she got again under sail. While she was refitting in Endeavour-River, the voyagers made some excursions into the country, where they had an opportunity of observing many particulars respecting its natural history. We shall present our readers with the account delivered of two species of the ant,

‘Of the ant there are several sorts; some are as green as a leaf, and live upon trees, where they build their nests of various sizes, between that of a man’s head and his fist. These nests are of a very curious structure: they are formed by bending down several of the leaves, each of which is as broad as a man’s hand, and gluing the points of them together, so as to form a purse; the viscus used for this purpose, is an animal juice, which nature has enabled them to elaborate. Their method of first bending down the leaves, we had not an opportunity to observe; but we saw thousands uniting all their strength to hold them in this position, while other busy multitudes were employed within, in applying the gluten that was to prevent their returning back. To satisfy ourselves that the leaves were bent, and held down by the effort of these diminutive artificers, we disturbed them in their work, and as soon as they were driven from their station, the leaves on which they were employed sprung up with a force much greater than we could have thought them able to conquer by any combination of their strength. But though we gratified our curiosity at their expence, the injury

did not go unrevenge'd; for thousands immediately threw themselves upon us, and gave us intolerable pain with their stings, especially those which took possession of our necks and our hair, from whence they were not easily driven: the sting was scarcely less painful than that of a bee; but, except it was repeated, the pain did not last more than a minute.

Another sort are quite black, and their operations and manner of life are not less extraordinary. Their habitations are the inside of the branches of a tree, which they contrive to excavate by working out the pith almost to the extremity of the slenderest twig; the tree at the same time flourishing, as if it had no such inmate. When we first found the tree, we gathered some of the branches, and were scarcely less astonished than we should have been to find that we had prophaned a consecrated grove, where every tree, upon being wounded, gave signs of life; for we were instantly covered with legions of these animals, swarming from every broken bough, and inflicting their stings with incessant violence.

The inhabitants of the country go naked, and seem to have no sense of indecency in the custom. The principal ornament, we are told, is the bone which they thrust through the cartilage that divides the nostrils. This bone is as thick as a man's finger, and between five and six inches long; it reaches quite across the face, and so effectually stops up both the nostrils, that they are forced to keep their mouths wide open for breath, and snuffle so when they attempt to speak, that they are scarcely intelligible even to each other.

The voyagers afterwards steered for New Guinea, from whence they directed their course to the island of Savu; respecting the customs of the inhabitants, of which country the journal contains many particulars, one instance of their delicacy and cleanliness is mentioned as very remarkable. Many of the Endeavour's company were ashore on this island three successive days, from a very early hour in the morning till night, yet they never saw the least trace of an offering to Cloacina, as the journalist expresses it, nor could they so much as guess where they were made. In a country so populous, the author observes, that this is very difficult to be accounted for, and that, perhaps, there is no other country in the world where the secret is so effectually kept.

Leaving the island of Savu, the navigators continued their progress to Batavia, for the purpose of perfectly refitting the vessel, and laying in water and stores. Here the marshy situation of the country proved so unfavourable to the health of the voyagers, that soon after their arrival only a small number of the ship's company was able to do duty. Amidst this almost general contagion, Mr. Banks and Dr. Solander were seized with fevers: Mr. Monkhouse the surgeon fell a sacrifice to the disease; after which the Indian boy Tayeto and Tupia
were

These also unfortunately cut off. These were natives of Otaheite, who had voluntarily accompanied the voyagers. The latter was chief priest of that island, and had likewise been the first minister of the prince Oberea. The similarity between the language of Otaheite, and that of the other islands in the South-sea, on which the navigators landed, rendered him extremely useful on the voyage, and his fate seems to have been regretted with a degree of sympathy, to which the sincere attachment he had discovered towards our people, justly entitled his memory. The number of the ship's company buried in Batavia, including those who have been mentioned, was seven; soon after their leaving which country twenty-three were added to the list, among whom was Mr. Green the astronomer. No extraordinary occurrence happened on the passage homeward, On the 12th of May 1771, the voyagers arrived in the Downs, after a period of about two years and nine months from their departure from England.

As the voyage of the Endeavour was performed upon a larger plan than any of the preceding expeditions, the account of it is proportionably more extensive, and contains a greater number of entertaining incidents. For the materials likewise from which these have been collected, the public is indebted to Mr. Banks, who generously communicated to the editor the accurate and circumstantial journal he had kept of the voyage; in which was registered a more full and copious description of countries and people than could be expected from a gentleman whose station required that he should devote his attention chiefly to maritime observations. The form in which this work is written, precludes the reader from distinguishing the information of Mr. Banks from that of Captain Cook, but upon the authority of the editor we may ascribe principally to the former of these gentlemen whatever relates to the manners, customs, religion, and policy of the people whom they visited. The transactions in Otaheite, in particular, which are so minutely related, we shall presume to place to his account.

Having arrived at the end of these voyages, we shall return to take a more distinct, but short view of Otaheite, where a desire of precluding the impatience of our readers prevented us from detaining them when we formerly touched at that island.

The first object which attracts our regard, in the account of a people who live so much in a state of nature as the inhabitants of Otaheite, is their mode of religion. On this subject, the voyagers were not able to acquire any clear, consistent knowledge. The people of that country seem, however, to

entertain the notion of a plurality of Deities ; but they do not worship any thing that is the work of their hands, nor any visible part of the creation. If not the immortality of the soul, they at least believe its existence in a future state ; and that there are two situations, somewhat analogous to our heaven and hell.

The same imperfect acquaintance with the language of the country, which prevented the voyagers from acquiring sufficient information respecting the religious opinions of the inhabitants of Otaheite, obstructed also the attainment of any satisfactory account of the political regulations among them. But, what deserves more to be regretted, by those who are studious of contemplating human nature in its most uncultivated state, we are likewise left entirely ignorant of the reasons on which the moral conduct of these extraordinary islanders is founded. If in some actions they are subject to any degree of restraint, it seems to be the effect of custom and prejudice, rather than of religion or virtue : and their ideas of vice, if any such they entertain, appear to be circumscribed within so narrow bounds, as amount to the utter exclusion of moral duty. Upon the whole we may pronounce, from a survey of the Otaheitean life, that simplicity, and not purity of manners, is the distinguishing characteristic of those people.

It may justly be reckoned surprising, that, notwithstanding the freedom which prevails in Otaheite respecting the commerce of the sexes, the men and women should be totally proscribed by the laws of domestic œconomy, from associating together at meals. Their victuals are even prepared separately.

The quantity of food which these people eat at a meal is said to be prodigious. The voyagers have often seen one man devour two or three fishes as big as a perch ; three bread fruits, each larger than two fists ; fourteen or fifteen plantains, or bananas, each of them six or seven inches long, and four or five round ; and almost a quart of the pounded bread fruit, which is as substantial as the thickest unbaked custard.

So great intemperance, it might be imagined, would prove extremely prejudicial to health ; yet we are told, that there are few diseases among the inhabitants : the voyagers observed no acute disorder during their stay in the island, and the few instances of sickness which they saw, were accidental fits of the colic. These remarks afford a strong argument in favour of the benefit arising from simplicity of diet, and abstinence from intoxicating liquors. The Otaheiteans, however, are not entirely unacquainted with a beverage of this kind, consisting of the juice that is expressed from the leaves of a plant which they call *ava, ava*. This plant was not in season when the

voy-

voyagers were there, so that they saw no instance of its effects. Drunkenness, we are told, is in general considered in Otaheite as disgraceful; and the vice is almost entirely peculiar to the chiefs, and considerable persons, who vye with each other in drinking the greatest number of draughts, whereof each measures nearly the quantity of a pint. This intoxicating juice is kept with great care from their women.

The most commendable quality in these people is their cleanliness, for which they are so remarkable as to bathe two or three times every day. But for a copious account of the manners and customs of the Otaheiteans, we must refer our readers to the work before us, where their curiosity will be gratified likewise by the narrative of many interesting transactions, and anecdotes which afford entertainment.

If we take a retrospect of the principal discoveries which have been made in the prosecution of these several voyages, their importance to geography will appear in a very advantageous point of view. But it will be proper that we first examine the state of the southern hemisphere, as erroneously represented in all our former maps. According to them, it was uncertain whether New Guinea and New Holland were one, or distinct countries; New Britain was supposed to be a single island, instead of two; the Eastern bounds of New Holland were totally unknown; New Zealand was marked only by scratch of coast, and supposed to be part of a southern continent. The great South-Sea was studded with imaginary islands, none of which was to be found as laid down in the charts; and great spaces were represented as one continued watery waste, where many islands have now been discovered.

Let us next attend to the knowledge that we have gained by these voyages. The eastern coast of New Holland, a country larger than Europe, is ascertained with precision; New Britain found to be two distinct islands instead of one; New Zealand has been entirely surrounded, and all its coasts laid down; a vast track from George's Island to New Zealand, supposed formerly to be continent, is found to be ocean; a great number of small islands has been discovered, and supposed ones found to be merely ideal. All these, if well considered, are such signal discoveries, as will reflect honour through future times on the age in which they have been made.

In the several voyages related in this work, the commanders have kept accurate journals of their respective expeditions, and made such nautical observations as will greatly redound to the advantage of future navigators. Had these been published separately, however, the other parts of the narration would have afforded more uninterrupted pleasure to the generality of readers.

readers. With respect to the improvements in science, expected from the voyage of the Endeavour, it is impossible to judge from this publication; but in what relates to life and manners, the journal of that voyage in particular presents us with many new and curious observations, and has made us acquainted with a people, who, in point of simplicity, correspond to the description of the golden age. Concerning the merit of the compilation in general, it may be sufficient to observe, that though the editor has omitted some remarks which might have been introduced with great propriety, such as delivering an account of what preceding navigators had discovered, pointing out the bounds of our certain knowledge, distinguishing the doubtful intelligence, and rejecting the spurious; though he has admitted some digressions that were foreign to the subject, and though the work be not void of inaccuracies; yet, upon the whole, we must acknowledge, that the account of these voyages is highly interesting, and will afford great entertainment to those readers who can be gratified with the description of newly discovered countries, or with the delineation of human manners, among people wholly ignorant of refinement, and existing in the most uncultivated state of nature.—The numerous plates with which this work is furnished, contribute greatly to its embellishment, but some of them are executed with such a degree of elegance, as rather evinces the abilities of the artists who produced them, than represents the subjects with fidelity.

II. *A Letter from Mr. Dalrymple to Dr. Hawkesworth, occasioned by some groundless and illiberal Imputations in his Account of the late Voyages to the South. 4to. 1s. Nourse.*

MR. Dalrymple, the author of this letter, was intended by government for the command of the Endeavour, in the late voyage to the South-sea; and from his distinguished knowledge and capacity, he was, doubtless, eminently qualified for such an undertaking. By what means he was prevented from performing the voyage, we are not fully informed, neither is an explanation of that circumstance, perhaps, of material consequence to the public. The chief design of this letter appears to be, to refute the arguments produced in the narrative of captain Cook's voyage, against the existence of a southern continent; in the course of which arguments Mr. Dalrymple, who had formerly declared, and still maintains, an opinion of the real existence of such a continent, considers himself as treated injuriously by the editor of the voyages. Mr. Dalrymple then proceeds, upon the principle of retaliation,

to expose some of the imperfections in the account of the voyages to the South-Sea, which he seems to have examined with much critical exactness and attention.

In the Preface to the second edition of the Voyages, Dr. Hawkesworth, the editor, has endeavoured to exculpate himself from the charge of having treated Mr. Dalrymple's opinion respecting the existence of a southern continent with any degree of contempt, by affirming, that on the whole of that subject, the arguments advanced in the narrative of the voyage are not his own, but those of captain Cook, the author of the Journal, whose sentiments he faithfully stated. To Mr. Dalrymple's other remarks on the work, the editor has also replied, by pleading his own innocence.

III. *Letters by several eminent Persons deceased. Including the Correspondence of John Hughes, Esq. (Author of the Siege of Damascus) and several of his Friends, published from the Originals: with Notes Explanatory and Historical. 3 Vols. 8vo. 2d Edit. 9s. sewed. Johnson.*

THE first edition of these Letters was published in 1772, in two volumes*. The second impression, which is now before us, is enlarged by the following articles, viz. Memoirs of the Life and Writings of John Hughes, esq. XXXII. Letters by several eminent Persons deceased; Moral Reflections, Miscellaneous Observations, and the Preamble to the Patent for creating Lord Chancellor Cooper an earl, by Mr. Hughes; Verses on Mr. Hughes's Translation of Abelard's Letters, by the rev. Mr. Bunce; a Prologue to All for Love, acted at Blenheim-House, in 1718, by Bishop Hoadly. Farther Particulars of Mrs. Bridget Bendyshe, Grand-daughter of Oliver Cromwell, by Dr. Brooke and Mr. Luson. Ode ad Amicum Navigaturum †, by Dr. Kirkpatrick; and many Notes and Observations on these Pieces by the ingenious editor.

The Memoirs of Mr. Hughes gives us a very favourable idea of his character, abilities, and activity. At the age of nineteen, he imitated in paraphrase one of the most difficult odes of Horace ‡; and wrote a tragedy intitled, Amalasont, Queen of the Goths, which is said to display a fertile genius, and a masterly invention; but as it was not revised and corrected by the author in his riper age, it was never brought on the stage, and still remains in manuscript. His poems in two volumes, collected and published by William Duncombe, esq. in 1735, are

* See Crit. Rev. Dec. 1772.

† The rev. Mr. Hirst, F. R. S. chaplain to the commission on board the Aurora.

‡ Integer vitæ, &c. l. i. 22.

testimonies of his poetical talents. Besides many productions of inferior note, he translated Fontenelle's Dialogues of the Dead; the Discourses of that Author concerning the Antients and Moderns; the celebrated Letters of Abelard and Heloise; Moliere's Misanthrope; and Vertot's History of the Revolutions in Portugal. In 1715, he published an edition of Spencer's Works in six volumes, 8vo. which attracted the attention, and gratified the expectation of the public. Being intimately acquainted with Sir Richard Steele and Mr. Addison, he took a considerable share in the Tatler, Spectator, and Guardian, as the reader will see in the note subjoined*.

This ingenious writer died in the year 1720, at the age of forty-two, within a few hours after his tragedy, intitled, The Siege of Damascus, had been acted with universal applause.

Sir Richard Steele, upon this event, took the first opportunity of paying his debt of friendship and esteem to Mr. Hughes, in a periodical paper, which was published at that time, under the title of The Theatre. In this paper he has given us a sketch of his character, with the following remark relative to his death.

‘ This melancholy circumstance recalled into my thought a speech in the tragedy, which very much affected the whole audience, and was attended to with the greatest and most solemn instance of approbation, an awful silence. The incidents of the play plunge an heroic character into the last extremity;

‘ • In the Tatler he wrote No. 64, a letter signed “ Josiah Comp-let.” No. 73, a letter against gamblers, signed “ William Trusty;” Mr. Tickell alludes to this letter in a copy of verses addressed to the Spectator, No. 532 :

From felon gamblers the raw 'squire is free,
And Britain owes her rescued oaks to thee;

and No. 113, the inventory of a beau.

‘ In the Spectator, No. 33, a letter on the art of improving beauty. No. 53, a second letter on the same subject. No. 66, two letters on fine breeding. No. 91, the history of Honoria, or the rival mother. No. 104, a letter on riding-habits for ladies. No. 141, remarks on a comedy, entitled “ The Lancashire Witches.” No. 210, on the immortality of the soul. No. 220, a letter concerning expedients for wit. No. 230, all except the last letter. No. 231, a letter on the awe of appearing before public assemblies. No. 237, on Divine Providence. No. 252, a letter on the eloquence of tears and fainting fits. No. 302, the character of Emilia. No. 311, a letter from the father of a great fortune. No. 375, a picture of virtue in distress. No. 525, on conjugal love. No. 537, on the dignity of human nature. No. 541, rules for pronunciation and action, chiefly collected from Cicero. No. 554, on the improvement of the genius, illustrated in the characters of lord Bacon, Mr. Boyle, sir Isaac Newton, and Leonardo da Vinci.

In the Guardian, No. 37, which contains remarks on the tragedy of Othello.

and

and he is admonished by a tyrant commander to expect no mercy, but is left alone to consider with himself, whether he will comply with the terms he offers him, to wit, changing the Christian religion for the Mahometan idolatry, or die.

'The words with which the Turkish general makes his exit from his prisoner, are,

Farewell, and think of death!

Upon which the captive breaks into the following soliloquy:

Farewell, and think of death!—Was it not so?

Do murderers then preach morality?—

But how to think of what the living know not,

And the dead cannot, or else may not tell.

What art thou, O thou great mysterious terror?

The way to thee we know; diseases, famine,

Sword, fire, and all thy ever-open gates,

That, day and night, stand ready to receive us.

But what's beyond them? Who will draw that veil?

Yet death's not there—No, 'tis a point of time;

The verge 'twixt mortal and immortal being.

It mocks our thought—On this side all is life;

And when we've reach'd it, in that very instant,

'Tis past the thinking of—O! if it be

The pangs, the throes, the agonising struggle,

When soul and body part, sure I have felt it,

And there's no more to fear.'

The Letters here offered to the public require no other recommendation than the subjects which they discuss, and the names of their authors. They are of a miscellaneous nature, like the letters of Swift and Pope, and, though not of any considerable importance in themselves, may serve to throw a light on the history of learning, and the characters of some of the most eminent writers of the present century. The additional letters in the second edition, are written by Mr. Hughes, Mr. Say, Dr. Bentley, Mr. W. Duncombe, Mr. Needler, Sir Richard Steele, Earl Cowper, Archbishop Herring, Mr. Welsted, the reverend Mr. Straight, Bishop Benson, Mr. Richardson, the Earl of Corke, the reverend Mr. Dyer, Mr. Ward, and the reverend Mr. Hirst.

Dr. Bentley's Letter in this collection relates to Mr. Barnes's edition of Homer, and, if we rightly recollect, was published in the Monthly Review, about the year 1756. There are two or three trifling mistakes in a note to this letter, as it stands in the Supplemental Volume. Dr. Bentley says, he borrowed Barnes's Homer of Dr. Sike; this the editor tells us, was "Anthony Ashley Sykes, D. D. then vicar of Dry Drayton, Cambridgeshire." Dr. Sykes's name was *Arthur Ashley Sykes*.

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In 1710, when this letter is said to have been written, he was not D. D. He was A. M. and rector of Dry Drayton in 1717, as we find by one of his publications, but we do not know, that he was either the one or the other in 1710.—The person mentioned by Dr. Bentley was a German from Hamburg, and professor of Hebrew in the university of Cambridge.

• Rev. Dr. Herring to Mr. Duncombe.

• Dear Sir,

Barley, Aug. 20, 1728.

• You will excuse me, if I take this opportunity to profess myself much obliged to you for many favours which I have received from you, more particularly for that, which stands distinguished in my memory, as one of the most generous and disinterested offers of friendship, which ever I received from any one since I was acquainted with the world. It is a circumstance in my life which I remember with very particular gratitude to you, and pleasure to myself. You are very kind again to follow me into my country retirement, and to withdraw yourself from the conversation of your friends in town, to pay me a visit here; for, next to do it in person, a letter is the most acceptable thing. It is next to the countenance of a friend, and, like that, inspires a certain chearfulness and vivacity; a thing which is sometimes wanted in the country: for, whatever we may think of the pleasures of solitude and contemplation in the noise and hurry of company and business, life cannot pass off any where agreeably, without the intercourse of friendship and conversation.

I have not seen the pamphlet you mention, but am exceedingly pleased with the passages which you have quoted out of it. As to the question itself, my sense of it is, that the “reasonableness” of virtue is its true foundation; and the Creator has formed our minds to such a quick perception of it, that it is, in almost every occurrence of human life, self-evident: but then I am for taking in every possible help to support and strengthen virtue; beauty, moral sense, affection, and even self-interest: and it seems to me as if the Creator, to secure the practice of it, had adapted various arguments to the various tempers of men, and their different solicitations. And virtue, thus secured and guarded, may perhaps not unfitly be compared to those buildings of a Gothic taste, which, though they have a good foundation, are furnished nevertheless (against all accidents) with many outward supports and buttresses, but so contrived and adjusted by the architect, that they do not detract from, but even add to, the beauty and grandeur of the building.

• I have read over your criticisms on Tindal’s translation, and think them exceedingly just and necessary. Such hasty

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mercenary translators really put an affront upon the public, and seem to take for granted that men have neither taste nor judgment. The inaccuracies of style, the lownesses of expression, and the many omissions in this translation, are prodigiously offensive. The History of Rapin Thoyras is so much debased and mangled by them, that one would think the translator had a design upon his character, and intended to make him appear ridiculous, by putting him into an awkward English dress. For really, if Mr. Tindal does not take a little more pains, Rapin Thoyras will become of the same class with the rest of our English historians. The Guardian, I remember, has made a very few just observations on the style of the great lord Verulam, which if Mr. Tindal had considered, he would not have fallen, as he often does, into that vulgar and abject manner of expression.

I am, dear Sir,
Your most obliged humble servant,
THO. HERRING.

The following letter is curious; and will be the more acceptable to our readers, as it contains some of the last intelligence from the gentlemen who embarked for the East-Indies, Sept. 30, 1769, on board the unfortunate Aurora.

‘ Mr. Hirst to Mr. Fazakerley.

‘ Dear Faz, Cape-town, Dec. 19, 1769.

‘ I write this from the Dutch town at the Cape of Good Hope. My last gave you an account of our arrival at and departure from Madeira, and this acquaints you that we arrived here the 6th instant, from whence, it is imagined, we shall sail the day after to-morrow. I have made many little excursions during my residence here, but not far enough into the country to give you much account of it; and there is little worth conveying to you from hence, unless I could have sent some authentic anecdotes of the Aborigines of the country, I mean the Hottentots; and they are all shrunk into the inland parts, at least two or three hundred miles from the Cape. We have seen but three of them (all men) since our arrival here; nor do I recollect that I saw more when I was here before.

As we are in south latitude, the weather is at this time exceeding sultry, so that we are obliged to keep under cover great part of the day, the thermometer being now at 83 deg. a heat much beyond what you generally have in England in summer.

‘ Yesterday and the day before I made one of a party with Mr. Vanstittart to Bay Falso, about twenty English miles from the Cape. We rode partly on horseback, and partly in a coach, having two of the governor’s coaches and six to attend

us. Indeed I cannot say too much of the very hospitable reception we meet with here, owing to the great respect which the Dutch governor and his council shew to Mr. Vanfittart. You may be sure, this circumstance gives me no small pleasure, as it is a proof of the great name and character he has in India, that even strangers are not unacquainted with it. It has been reported that Cape Falso is a much more proper situation for a colony than the place which the Dutch have chosen here; but this is not fact, as the hills, or rather mountains, descend almost to the sea-side, and are so steep and craggy as not to admit of cultivation. The company have lately built some storehouses there for the service of the shipping in the winter-time, when the winds blow so hard in Table-bay, that they cannot with safety ride here.

‘ It is with some satisfaction I recognise the view of the Table-land and its environs, and am pleased to find the resemblance of my view of it in 1765 much more strong than I thought. If I had more time, and less indolence, I might perhaps make it less unworthy the acceptance of my friends. The comet which we saw in England approaching to the sun, we saw returning from it. I took two observations of its situation in the heavens with respect to the neighbouring fixed stars, and wrote on the occasion a sheet-full, which I intended to have sent to my friend Maskelyne at Greenwich: but this, as well as many other papers, I have either lost or mislaid at sea; and it often happens, as the earl of Dorset says, that

“ Our paper, pens, and ink, and we
Are tumbled up and down at sea.”

We continue to be very harmonious, and consequently very happy, on board the Aurora. I know, this will give great pleasure to all Mr. Van’s real friends, and be the occasion of great chagrin and disappointment to all who expected the commission would be overset by the dissension of the commissioners. God bless you, my dear friend!—Yours ever,

‘ W. HIRST.’

It seems now, says the editor in a note on a former letter from Mr. Hirst, to be the general idea, that this unfortunate ship was burnt. It is affirmed, that the supervisors, among other indulgences had hot suppers; and every seamen knows, and most have experienced, the dangers and accidents to which ships are exposed by fire as well as water, even with the utmost care and circumspection.

. All the additions to the second impression of this work, now printed in three volumes, are collected and published in a separate volume, in justice to the purchasers of the first edition.

IV. *The*

IV. *The Works of Dr. John Eachard, late Master of Catharine-hall, Cambridge. In Three Volumes. And some Account of the Life and Writings of the Author.* 12mo. 7s. 6d. sewed. Davies.

TO this publication the editor has prefixed a short account of the life and writings of the author.

We shall content ourselves with a recital of only two or three of the most material circumstances of his life.

Dr. John Eachard was born of a good family in Suffolk. Having received the first rudiments of literature at a grammar-school in the country, he was sent to Catharine-hall, Cambridge, in 1653, where he took the degree of A. B. in 1656, and that of A. M. in 1660. Upon the decease of Dr. John Lightfoot, in 1675, he was chosen, in his room, master of Catharine-hall, and in the following year was created D. D. by royal mandate. He died July 7, 1697, aged 61, and lies buried in the chapel of Catharine-hall, where his munificence in rebuilding that college is celebrated in a monumental inscription.

This edition of his works contains,

I. The Grounds and Occasions of the Contempt of the Clergy and Religion enquired into, in a letter to R. L.

In this celebrated tract the author ascribes the contempt of religion and its ministers, to the ignorance of some of the clergy, and the poverty of others. The satire at that time was undoubtedly just, and intended to promote a reformation.

‘We have many, says Dr. Eachard, who take shelter in the church; either for want of employment in their profession of law, physic, and the like; or, having been unfortunate in their trade; or, broken a leg or an arm, and so are disabled from following their former calling; or, having had the pleasure of spending their estate; or being, perhaps deservedly, disappointed of their inheritance.’—In this situation of things it is no wonder, if half the pulpits in the kingdom were filled with contemptible creatures, who exposed themselves and their religion by their silly, quibbling, ridiculous harangues. Such was he, who preaching about the grace and assistance of God, and insisting, that of ourselves we are not able to do any thing, advised his beloved to take him in this plain similitude.

‘A father calls his child to him, saying, child, pull off this stocking: the child mightily joyful, that it should pull off father’s stocking, takes hold of the stocking, and tugs, and pulls, and sweats, but to no purpose; for stocking stirs not, for it is but a child that pulls: then the father bids the child to rest a little, and try again; so then the child sets on again, tugs again, and pulls again, and sweats again, but no stocking comes; for the child is but child still: then at last, the fa-

ther taking pity upon his child, puts his hand behind, and slips down the stocking, and off comes the stocking: then how does the child rejoice? for child hath pulled off father's stocking. Alas, poor child! it was not child's strength, it was not child's sweating, that got off the stocking, but it was the father's hand behind that slipped down the stocking.'

Many of the divines of those days were wonderfully expert in discovering all sorts of mysteries, and spiritual secrets in the plainest texts of scripture, where no creature in the world but themselves could ever imagine there were any such things. Eachard, among other curiosities of this kind, gives us the following:

'Suppose you were not fully satisfied, that pluralities are lawful or convenient, I pray what text would you choose to preach upon against non-residents? Certainly nothing ever was better picked than that of St. Matthew, chap. i. ver. 2. *Abraham begat Isaac.* A clear place against non-residents. For had Abraham not resided, but discontinued from Sarah his wife, he could never have begot Isaac.'

The reader, who is entertained with the ludicrous passages, which Dr. Eachard has gleaned from the divines of the last century, may gratify his taste in a more ample manner by having recourse to a collection of the Dissenters Sayings, published by Sir Roger L'Estrange, and *The English and Scotch Presbyterian Eloquence.*

Dr. Eachard's Enquiry, which was published in 1670, was attacked by an anonymous writer the following year, by Barnabas Oley, Dr. John Owen, and several others.

II. *Some Observations upon the Answer to an Enquiry into the Grounds and Occasions of the Contempt of the Clergy, with some Additions, in a second letter to R. L.*

This is a reply to the above mentioned anonymous writer, and was published in 1671.

III. *Mr. Hobbes's State of Nature considered in a Dialogue between Timothy and Philautus.* This Dialogue was dedicated to archbishop Sheldon, Dec. 10, 1671. Mr. Dryden speaks of it in the following terms:

"The way which Lucian chose of delivering these profitable and pleasing truths, was that of dialogue. A choice worthy of the author, happily followed by Erasmus, and Fontenelle particularly, to whom I may justly add a triumvir of our own, the reverend, ingenious and learned Dr. Eachard, who by using the same method, and the same ingredients of raillery and reason, has more baffled the philosopher of Malmesbury, than those who assaulted him with blunt heavy arguments, drawn from orthodox divinity: for Hobbs foresaw where these

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strokes would fall, and leapt aside before they could descend; but he could not avoid those nimble passes, which were made on him, by a wit more active than his own, and which were within his body before he could provide for his defence." Dryden's *Life of Lucian*, p. 44. 45.

IV. Five Letters in Defence of the Contempt of the Clergy, &c.—1. A Letter to his old dear friend, R. L. 2. A Letter to B. D. the publisher of Mr. Herbert's Country Parson. 3. A Letter to the author of the Vindication of the Clergy. 4. A Letter to T. D. the author of the Hieragonisticon, or Corah's Doom. 5. A Letter to J. O.—This last is a reply to some Observations on the Contempt of the Clergy, by Dr. Owen, in his preface to some posthumous sermons of W. Bridge, formerly of Emanuel College, Cambridge.

V. A Second Dialogue between Timothy and Philautus, on the Writings of Mr. Hobbes.—This Dialogue was published 1673; but has not appeared in any former edition of the author's works.

These tracts have been generally admired for acuteness of reasoning, and a peculiar vein of raillery and humour.

V. *An Introduction to the Mechanical Part of Clock and Watch Work. Illustrated by Eighteen Copper-Plates. By Thomas Hatton. 8vo. 6s. Boards. Longman.*

PRefixed to this performance, we have a short, historical account of the rise and progress of clock and watch-making, from the earliest ages to the present time, occasionally interspersed with descriptions of the most capital improvements made by Huygens, Tompion, Barlow, Quare, and other ingenious workmen in this noble art; 'At length, says our author, appeared Mr. John Harrison, a most excellent mechanic, who, after more than forty years labour, completed a time-keeper so happily constructed as to serve for finding the longitude at sea to a degree of accuracy far beyond any thing before determined, as has been sufficiently proved by several voyages to the West Indies, and other parts. This gentleman has accordingly received 10,000*l.* being half the stipulated reward for discovering the longitude, and it is presumed, will receive the other moiety, should his watch be found to keep equal time with the same degree of accuracy in other parts of the globe, where navigation continues practicable.'

The following account of this ingenious contrivance was delivered to the board of longitude by Mr. William Ludlam, one of the gentlemen to whom Mr. Harrison was referred to

make a discovery of the principles of his time-piece, and in which Mr. Harrison proposes to remedy several defects in common watches, as,

1. That the main spring acts not constantly with the same force upon the wheels, and through them upon the balance.
2. That the balance either urged with an unequal force, or meeting with a different resistance from the air, or the oil, or the friction, vibrates through a greater or less arch.
3. That these unequal vibrations are not performed in equal times.
4. That the force of the balance-spring is altered by a change of heat.

' To remedy the defect first Mr. Harrison has contrived, that his watch shall be moved by a very tender spring, which never unrolls itself more than $\frac{1}{8}$ part of a turn, and acts upon the balance through one wheel only. But such a spring cannot keep the watch in motion a long time. He has therefore joined another, whose office is to wind up the first spring eight times in every minute, and which is itself wound up but once in a day.

' To remedy the second defect, Mr. Harrison uses a much stronger balance-spring than in a common watch. For if the force of this spring upon the balance remains the same, whilst the force of the other varies, the errors arising from that variation will be the less, as the fixed force is the greater. But a stronger spring will require either a heavier or a larger balance; a heavier balance would have a greater friction, Mr. Harrison therefore increases the diameter of it: in a common watch it is under an inch, in this of Mr. Harrison's, two inches and two tenths.

' Had these remedies been perfect, it would have been unnecessary to consider the defects of the third sort. But the methods already described only lessening the errors, not removing them, Mr. Harrison uses two ways to make the times of the vibrations equal, though the arches may be unequal. One is to place a pin, so that the balance-spring, pressing against it, has its force increased, but increased less when the vibrations are larger; the other to give the pallets such a shape, that the wheels press them with less advantage when the vibrations are larger. To remedy the last defect, Mr. Harrison uses a bar compounded of two thin plates of brass and steel, about two inches in length, rivetted in several places together, fastened at one end, and having two pins at the other, between which the balance-spring passes. If this bar be straight in temperate weather, brass changing its length by heat more than steel, the brass side becomes convex when it is heated, and the steel side when it is cold: and thus the pins lay

lay hold of a different part of the spring in different degrees of heat, and lengthen or shorten it, as the regulator does in a common watch.

'The two first of these improvements any good workman who should be permitted to view and take to pieces Mr. Harrison's watch, and be acquainted with the tools he uses, and the directions he has given, could, without doubt, exactly imitate. He could also make the palats of the shape proposed; but for the other improvements, Mr. Harrison has given no rules. He says that he adjusted those parts by repeated trials, and that he knows no other method; this seems to require patience and perseverance, but with these qualifications other workmen need not despair of success equal to Mr. Harrison's. There is no reason to suspect that Mr. Harrison has concealed from us any part of his art.' Yet however I must, says Mr. Ludlam, fairly own, that, in my opinion, the excellence and usefulness of this machine can only be determined by future experience.

It may be worth while here to observe, that Mr. Harrison, in the construction of his machine, makes use of a principle almost diametrically opposite to the received opinion among philosophers and workmen, which is, that the longer vibrations of a balance, moved by the same spring, are performed in less time than the shorter vibrations of the same balance. However strange this may appear, it is nevertheless certain that some very useful discoveries have been derived from principles of a paradoxical nature: an instance of this we have in the celebrated M. de Buffon, who by putting together a sort of polyedron, six feet broad, and as many high, consisting of 168 small mirrors, of flat pieces of looking-glass, each six inches square, formed a concave burning glass, by means of which, with the faint rays of the sun, in the month of March, he set on fire boards of beech-wood at 150 feet distance; and this learned gentleman himself tells us, that the theory which led him to the discovery, was founded upon two important remarks, the one, that the heat is not proportional to the quantity of light; and the other, that the rays do not come parallel from the sun.

But to return to our subject, Mr. Hatton remarks, 'it is a common observation on common watches, that their shorter vibrations are performed in less time than long ones; this is what is asserted by almost all the trade, from Tompion to the present day. Now Mr. Harrison has declared to the world, that long vibrations are performed in less time than short ones; Mr. Cumming also has given us his opinion as the same with Mr. Harrison, and which I affirm to be true in some cases;

most, or all the common watches, as I have said above, have their short vibrations performed in less time than the long ones; but if the balance be increased to the size that is possible in a common watch, we shall find that the shorter vibrations are performed in a longer time than the long ones are; and also, that a watch of the former construction, gains as the vibrations grow less, and in the latter it loses.

'This I first observed from a comparison of several sorts, made by different hands, and at last followed by me, to prove which, I had different sorts made and completed here by the same hands, that there might be no difference in the execution to prevent their proof. This was before Mr. Harrison published to the world his account upon the matter; and it is with great deference to his superior judgment in it, I offer my opinion, whether there is not an isochronic size in balances? It is my opinion there is; for if we can find one, in which both the long and short arcs are the same, in consequence we arrive near the matter; and if not quite so, still it is better to be near than not. At least, so far I dare affirm, that if we make balances of three times the absolute diameter, as laid down above, the short vibrations will be performed in less time than long ones; and on the contrary, if we make them above four times, the short vibrations will be performed in a longer time than the long ones.' This appears as much a paradox as Mr. Harrison's principle; and we wish Mr. Hatton had given us (if in possession of it) Mr. Harrison's reason for the assertion, whereby the controversy might, in some measure, have been adjusted. The latter of these gentlemen accounts for his opinion thus: 'When the diameter is superior to the motive force (the comparison seems very defective) the whole momentum being compounded of the space and velocity only, and in consequence, when by thickness of oil, &c. the velocity of the balance is retarded, then it becomes a burthen, and therefore cannot be brought up to its arc of vibration in time; and it must follow, that the force will be longer in passing, than if it did not come up to its arc. On the other hand, if the momentum be made up of the velocity and matter, when the arc is lost, as it is inferior, and the matter being of so little resistance, in consequence then the force becomes superior, and gains upon the balance. This could not happen, if there was not so great a latitude for error, which the forementioned Mr. Harrison has prevented as far as possible.'

Were we to be asked our opinion concerning the proof here advanced by Mr. Hatton, we should, not being watch-makers, freely declare, that we do not understand it, having no idea of comparing the diameter of a circle to motive force (which

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is ever as the velocity directly and the time inversely) ; nor can we in the least conjecture what the author means by the force being longer in passing, than if it did not come up to its arc.

Our author next proceeds to the doctrine of pendulums, and shews that the chief use of a time-keeper is to find the longitude, or how far a ship is to the east or west from the last place sailed from ; and for the reason of the operations in this business, ' I shall, says Mr. Hatton, transcribe it from Mr. Harrison's own words, as delivered by him in his little pamphlet against Mr. Maskelyne.'

' The longitude of any place is its distance east or west from any other given place ; and what we want, is a method of finding out at sea, how far we are got to the east or westward of the place we sailed from. The application of a time-keeper to this discovery, is founded upon the following principles : the earth's surface is divided into 360 equal parts (by imaginary lines drawn from north to south) which are called degrees of longitude, and its daily revolution round its own axis is performed in 24 hours, consequently in that period, each of those imaginary lines, or degrees, becomes successively opposite to the sun (which makes the noon, or precise middle of the day, at each of those degrees) and it must follow, that from the time any one of those lines passes the sun, till the next passes, must be just 4 minutes, for 24 hours being divided by 360, will give that quantity, so for that every degree of longitude we sail westward, it will be noon with us four minutes the later, and for every degree eastward four minutes the sooner, and so in proportion for any greater or less quantity. Now the exact time of the day where we are, can be ascertained by well-known and easy observations of the sun, if visible for a few minutes at any time, from his being ten degrees high, till within an hour of noon, or from an hour after noon till he is only ten degrees high in the afternoon. If therefore at any time, when such observation is made, a time-keeper tells us, at the same moment, what o'clock it is at the place we sailed from, our longitude is clearly discovered. For example, if a watch, or exact time-keeper, be set to the time of day at Portsmouth, on a ship's departure, suppose the time be 12 o'clock, after the ship had sailed for several days, find by observation at noon, or when the sun is come to the meridian, that it is 12 o'clock in the place where they are ; and suppose not a man on board knew whether they had sailed east or west, but having, by the time-keeper on board, the 12 o'clock of their departure ; then suppose that, on the moment of the observation, the time-keeper shewed $10\frac{1}{4}$ of the

clock; here the difference of time is $1\frac{1}{2}$ hour, or 90 minutes, which, divided by 4, gives $22\frac{1}{2}$ degrees for the difference of longitude. Now whether this be east or west, it is plain by the watch, that its meridian is not come, therefore you must be as much farther east, as the watch shews its meridian, or 12 o'clock is distant.

Suppose the watch had been put to 12 at sea, and after several days sailing, the time by observation was the same with the watch, then the ship would be in the same place, or on the same meridian. From hence it is plain how useful a good watch must be, and it behoves every artist in this nation to do all in his power to perfect this scientific art, as upon it depends the lives of many, nay, the most valuable part of the subjects of the British nation.

From hence our author makes a transition to the theory of pendulums, which he illustrates by several propositions from Sir Isaac Newton's Principia: but as they are of a very difficult nature, and depend upon principles rather too remote for the generality of mathematic readers, we cannot believe they will prove of much use: and indeed this seems also to be the opinion of Mr. Hatton himself, by his having omitted two or three other of Sir Isaac's propositions, not more difficult, or less essential than the former, as being too high (his own words) for first-rate mathematicians; and therefore supplies their use with part of Newton's general scholium, as being better adapted for the information of his readers. From this scholium, and some experiments made with pendulums of various lengths, Mr. Hatton concludes that very short arcs of vibration are performed in equal times, and consequently supposes those time-keepers the best that are made so. In support of this principle our author reasons thus:

As in all other bodies the momenta of pendulums are their quantity of motion, which is compounded of the quantity of matter, space, and time, in one vibration; now, it is evident, that as a given matter, space and time are the momentum of one second, so is twice the same quantities the momentum of two seconds, &c. to an hour, and from an hour to a day, and from a day to a year, that is, the sum total of all the momenta are equal to all its parts, which is a common axiom.

Now it is plain, that if any cause have an effect over one quantity of motion, it will have less over two, &c. therefore any effect that can be made on a short pendulum's vibration, will be less in a long one, and as much less as the motion of the long one is greater than the motion of the short one, or the effects will be reciprocal of their quantities of motion.

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Therefore, if we suppose the arcs of vibration determined or given in proportion to the lengths, the momenta of different pendulums will be as their weights and lengths conjointly. By the same reasoning, if the lengths be given, their momenta will be as the arcs of vibration, and therefore the efficient causes will have less effect over one with a long arc of vibration, than over that with a short one.

Hence then we arrive at the advantage of long or short arcs of vibrations, for it will be inverse of the effects produced in each, and the limits of error conjointly. But by our author's (Newton) experiments, &c. the limits are inverse of the number of vibrations in coming to the arc, or inverse of the number in a short arc to those in a long one; therefore the limits are as the effects produced, and consequently for great limits we have great effects, and the reverse: therefore it seems a matter of great indifference what length of an arc we use, since the limits of error are proportional to the effects produced. The cause of the great difference of opinion among mechanics in this point, has been owing to their not considering the limits and effects possible to be produced in them, and our author (Newton) not determining the matter sufficiently, from its being sufficiently clear to him. But from the illustrations, &c. and experiments given in this part of the work, I apprehend the dispute is ended; and that, if there be any superior limit, it must be in that about one inch from the perpendicular; though there may be objections made to this length, from other causes that have not been considered in this work, nor have been noticed by any one hitherto that I know of: as it belongs to experiments, I leave it to those who are disposed to try it, which is that in a short arch, with a heavy ball and small rod, a vibratory motion will in time be given to the rod, contrary to that of the ball, which cannot be expected in one with great velocity, or large arc of vibration.

These extracts are, we apprehend, sufficient to enable our readers to form a proper judgment of our author's abilities as a philosopher: the remaining pages of this performance describe, chiefly, the manual operations in watch and clock-making, which being peculiar to the trade, we must refer the young ingenious artist to the work itself, wherein, we doubt not, he will find ample satisfaction.

VI. *Considerations on the Theory of Religion.* By Edmund, Lord
Bishop of Carlisle. 8vo. 6s. White.

THIS valuable work is divided into three parts.

In the first, the author shews, that the want of universality in natural and revealed religion, is no just objection against either.

In the second, he vindicates the scheme of Divine Providence, with regard to the time and manner of the several dispensations of revealed religion, more especially the Christian.

In the third, he considers the progress of natural religion and science, or the continual improvement of the world in general.

This treatise is said to have been originally part of a larger design, tending to shew, that arts and sciences, natural and revealed religion, have upon the whole been progressive, from the creation of the world to the present time; and that they have been suited to each other, as well as to the circumstances of mankind, during each eminent period of this their progression.

This theory, says the author, when fairly represented, may be supposed to give some satisfaction to many thoughtful persons; who being convinced of the existence and attributes of one supreme first cause, yet are so unhappy, as to entertain strong prejudices against every kind of revelation from him; chiefly on account of the circumstances, under which it seems to have been communicated; which they are unable to reconcile with the course and order of Divine Providence in other respects: as well as to assist some serious enquirers, who are perhaps equally at a loss in their search after any settled order, in either of these establishments: but yet, if they could once persuade themselves in general, that one of these proceeded in some sort of uniform ratio and analogy with the other, and that both were in a state of progression, would probably have patience to wait a while, in hopes of seeing their particular objections gradually removed in each, by the same rules.

To this treatise are added two discourses: the former, on the life and character of Christ; the latter, on the benefit procured by his death, in regard to our mortality.

In this discourse the author considers the sentence passed upon Adam; and from thence infers, that death is a real cessation of life and action. He then shews, that we are delivered from it through Jesus Christ; and that this deliverance commences at the resurrection.

In an Appendix to this discourse he enquires into the use of the word Soul in scripture, and the state of the dead there described. On the latter topic he cites a great variety of texts, in which, death is represented as a negation of all life, thought, and action; as a state of silence, oblivion, darkness, and destruction. He then produces a great number of passages, in which we are assured, that we shall not awake, or be made alive till the resurrection. After which he examines and explains all those texts of scripture, which are usually alledged, to prove the doctrine of an intermediate state.

This, we apprehend, is a fair, open, ingenuous appeal to the words of scripture, and to every one, who is able to judge for himself, with respect to the meaning of those passages, which are submitted to his view.

They who may possibly object, that, upon his lordship's hypothesis, the time which passes between death and the general judgment is a blank and void space in the existence of man and the scheme of Providence, may consider, that time unperceived makes no distance or difference; that this interval, during the sleep of death, will be no more to us than the twinkling of an eye; and that the hour of death, and the resurrection, are therefore in reality coincident.

There are such evident traces of moderation and candor, of solid sense and a liberal spirit in all these productions, that they cannot fail of giving real satisfaction and pleasure to every intelligent and impartial reader. But, as they have now been published several years, and are in the highest estimation among the learned, all encomiums on our part would be superfluous. It will therefore be sufficient to observe, that the new edition, which is now presented to the public, is corrected, improved, and enlarged in several places.

VII. *Observations on the Nature and Cure of Fevers.* By William Grant, M. D. 2 vols. 8vo. 10s. Cadell.

THE first part of this work was presented to the public in 1771, under the title of *An Enquiry into the Nature, Rise, and Progress of the Fevers most common in London*, and we gave an account of it in our Review for March, in that year.

We observed that Dr. Grant had conducted his Enquiry according to the method pursued by Sydenham in his History of Epidemic Diseases, though it might be questioned whether he had not too strictly adhered to the multiplicity of superfluous distinctions between fevers, which were invented by the ancient physicians. We thought it particularly doubtful whether putrid fevers

fevers do not as often succeed the bilious constitution, as this author had made them regularly precede it; but we concluded, that upon the whole, his observations appeared to be faithful and judicious. The diseases of which Dr. Grant delivered an account in this Enquiry were, the ague, inflammatory constitution, catarrhus constitution, synochus non putris, putrid constitution, synochus putris, bilious constitution, atrabilious constitution, and peripneumonia notha.

In its present form, the work has received considerable improvements and additions; and a second part is now also published, containing observations on malignant fevers in general, and the angina maligna in particular. In this part of the work, as in the preceding, Dr. Grant follows the example of Sydenham in distinguishing malignity into two species. To the first he gives the appellation of factitious, as being the consequence of unwarrantable practice in fevers of the common kind: the other species he denominates native, resulting from the influence of external causes. In treating of this subject, the author first enters upon a brief enquiry into the nature of malignity in general: he then enumerates the several species of contagion which he has observed in the course of his own practice; and he afterwards takes up one particular species, the progress of which he describes through one entire year, with the design of shewing how much it is varied by a combination with the reigning epidemic of the season.

The disease which Dr. Grant has chosen for this purpose is the angina maligna, a species of disorder which has exercised the observation of some of the most eminent modern physicians, and which, on account of the peculiar danger attending it, and the celerity of its progress, deserves to be fully illustrated. In a disease so frequently fatal, it is of the greatest consequence to ascertain its genuine symptoms, and to shew in what circumstances, and how far, we are to adopt variations in the method of cure adapted to the malignant disorder.

Dr. Grant informs us that he began his inquiries into the nature of the angina maligna many years ago, when in Holland; and that after his return hither, he considered the account of this disease given by Dr. Fothergil, and Dr. Huxham; from a comparison of whose observations with all the oral and written information he had otherwise received, and with the cases which had fallen under his own inspection, he made the following remarks.

‘*1st*, Such as were easily brought into a kindly, gentle, free perspiration, did best; and always felt happy as long as that breathing sweat was kept up moderately; they soon came

to desire nourishment, and it agreed with them. But if this salutary sweat was pushed too violently beyond a certain degree; or kept up for too great a length of time; then they complained of becoming low, languid, and even faint; they loathed victuals, and became sick after it. So long as the sweat was salutary, the pulse became more slow and full, with an abatement of all the symptoms; but after the sweat had had its full effect, then the pulse became again more quick, and new symptoms appeared, which perhaps had never existed before; in that case it became necessary to procure free passage by stool; to make the diet more antiseptic, and diminish the quantity of sudorifics; but not encourage exposing the body to the cold air.

* 2dly, At any period of the distemper, a vomit always agreed, when there were evident signs of turgid matter in the stomach; and this operation rather promoted than retarded the diaphoresis.

* 3dly, If, at the very beginning of the disease, there were evident symptoms of much turgid matter in the bowels, a clyster or gentle purge became necessary; otherwise it was better deferred till after the sweat had taken effect; which frequently removed the little uneasy feelings in the bowels.

* 4thly, If symptoms of real inflammation attended the first attack, bleeding always gave relief, and assisted the diaphoretics.

* 5thly, I never found occasion for alkalines of any kind to raise the sweat; but stuping the legs with flannels wrung out of hot vinegar and water were often serviceable.

* 6thly, When an high antiphlogistic method had been adopted, and persisted in for any considerable length of time, the disease became anomalous, tedious, and dangerous; the few that escaped with their lives had a bad recovery, and remained long weak and languid.

* 7thly, When, previous to the sweat, an antiseptic method had been adopted in the very beginning, and persisted in throughout, the sick frequently escaped with their lives: but the disease was always protracted, and for the most part there remained a hardness and swelling of the tonsils for several weeks, nay sometimes ever after; but if the sweat preceded the antiseptic method, and the diaphoresis was properly kept up afterwards, the disease went off in seven days; and none of those swellings followed in consequence of it, though the antiseptic method had been persisted in to the end.

* 8thly, A great flushing in the skin and swelling in the hands and fingers were frequent, particularly during the spring season; but these symptoms however were not formidable, because

cause they went off with the critical sweat, and required no particular alteration in the treatment. But when to these was added an eruption of a white miliary rash, it portended great acrimony of the humors, and a tedious, dangerous fever: in this situation the high antiphlogistic treatment brought on a retrocession of the eruption, soon followed by a suffocation. Strong sudorifics increased the acrimony, and brought on a putrid fever. What succeeded the best was a mild antiseptic method, something like what has been recommended in the bilious fever, and a diet such as has been prescribed in the synochus non putris, with the addition of bark: I think the camphor much diluted was of service; it seemed to operate as an anodyne here, just as it is said to do in the case of a strangury occasioned by cantharides.

* 9thly, When this disease was properly treated from the beginning, the kindly perspiration always came, on or before the morning of the fifth day; and gradually carried off the distemper according to its own nature.

* 10thly, But when the disease was ill-treated from the beginning either for want of seasonable and proper evacuations when required; or by unreasonable and improper evacuations when not required; by too heating, or by too cooling a regimen; in all these cases the bad symptoms came on, viz. a dry, harsh skin; a small, quick, sinking pulse; a dry black mouth, or real gangrene in the fauces; a tension and fulness in the belly, with ill-conditioned aphthæ; a discharge of foetid, acrid, thin sanies from the nose, mouth, or ears; a difficult respiration, great anxiety, restlessness, cold sweat, and death.

Our author discriminates with accuracy the several species of inflammation affecting the organs of deglutition, which are included under the general title of angina.

We cannot say of this work that it is written in that polished style which renders a journey through the field of medical science an equally pleasing and useful avocation; yet it contains such judicious observations in practice as abundantly compensate for that defect, and ought to recommend it to the general attention of the faculty.

VIII. *Select Mechanical Exercises: Shewing how to construct different Clocks, Orreries, and Sun-Dials, on plain and easy Principles, with several Miscellaneous Articles, &c. Illustrated with Copper-Plates. To which is prefixed, a short Account of the Life of the Author.* By James Ferguson, F. R. S. 8vo. 5s. Cadell.

THE treatise before us contains, perhaps, the most convincing testimony of the force of native genius, of any that ever came under our inspection; accompanied with such
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an unaffected sincerity of temper, as adds greatly to the merit of the author. This ingenious philosopher has here favoured us with a short account of his life, to which he has been induced by an honest desire of discrediting some false and improbable particulars which it seems have been related of him. Of these he says, 'I therefore think it the better way, instead of contradicting them one by one, to give a faithful and circumstantial detail of my whole proceedings, from my first obscure beginning to the present time: wherein, if I should insert some particulars of little moment, I hope the good-natured reader will kindly excuse me.'

As so modest and ingenuous an apology must interest every reader in favour of the person who makes it, we shall give them an abstract of the biography of this worthy author.

He informs us that he was born in the year 1710, a few miles from Keith, in Banffshire. "I can with pleasure say, he adds, that my parents, though poor, were religious and honest; lived in good repute with all who knew them, and died with good characters.'

An early docility we may well suppose distinguished a genius which possessed as much natural invention as that of our author.

'As my father had nothing to support a large family but his daily labour, and the profits arising from a few acres of land which he rented, it was not to be expected that he could bestow much on the education of his children: yet they were not neglected; for, at his leisure hours, he taught them to read and write. And it was while he was teaching my elder brother to read the Scotch Catechism that I acquired my reading. Ashamed to ask my father to instruct me, I used, when he and my brother were abroad, to take the Catechism, and study the lesson which he had been teaching my brother: and when any difficulty occurred, I went to a neighbouring old woman, who gave me such help as enabled me to read tolerably well before my father had thought of teaching me.

'Some time after, he was agreeably surprised to find me reading by myself: he thereupon gave me further instruction, and also taught me to write; which, with about three months I afterward had at the grammar-school at Keith, was all the education I ever received.

'My taste for mechanics arose from an odd accident.—When about seven or eight years of age, a part of the roof of the house being decayed, my father, desirous of mending it, applied a prop and lever to an upright spar to raise it to its former situation; and, to my great astonishment, I saw him, without considering the reason, lift up the ponderous roof as if it had been a small weight. I attributed this at first to a degree

degree of strength that excited my terror as well as wonder ; but thinking further of the matter, I recollected that he had applied his strength to that end of the lever which was furthest from the prop ; and finding, on enquiry, that this was the means whereby the seeming wonder was effected, I begun making levers (which I then called bars) ; and by applying weights to them different ways, I found the power gained by my bar was just in proportion to the lengths of the different parts of the bar on either side of the prop.—I then thought it was great pity that, by means of this bar, a weight could be raised but a very little way. On this I soon imagined, that, by pulling round a wheel, the weight might be raised to any height by tying a rope to the weight, and winding the rope round the axle of the wheel ; and that the power gained must be just as great as the wheel was broader than the axle was thick ; and found it to be exactly so, by hanging one weight to a rope put round the wheel, and another to the rope that coiled round the axle. So that, in these two machines, it appeared very plain, that their advantage was as great as the space gone through by the working power exceeded the space gone through by the weight : and this property I also thought must take place in a wedge for cleaving wood ; but then, I happened not to think of the screw.—By means of a turning lathe which my father had, and sometimes used, and a little knife, I was enabled to make wheels and other things necessary for my purpose.

‘ I then wrote a short account of these machines, and sketched out figures of them with a pen, imagining it to be the first treatise of the kind that ever was written : but found my mistake, when I afterward shewed it to a gentleman, who told me that these things were known long before, and shewed me a printed book in which they were treated of ; and I was much pleased when I found, that my account (so far as I had carried it) agreed with the principles of mechanics in the book he shewed me. And from that time my mind preserved a constant tendency to improve in that science.’

His taste for astronomy, which he has since cultivated with so much honour to himself and pleasure to the public, began also to break out at a very early period, and in circumstances very disadvantageous to scientific enquiries. While living with a farmer, he went in the evenings into a field, with a blanket about him, lay down on his back, and stretched a thread with small beads upon it at arms length, between his eye and the stars ; sliding the beads upon it till they had hid certain stars from his eye, in order to take their apparent distances from each other ; and then laying the thread down on a paper, he
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marked the stars thereon by the beads, according to their respective positions, having a candle by him.

From the description of the globe given in Gordon's Geography, which accidentally fell into his hands, he turned a ball out of wood, covered it with paper, and delineated upon it a map of the world, in imitation of one he had seen. We find him afterwards carried by the same force of genius to the construction of a watch, and clock, of such rude materials as he could procure.

The mechanical and mathematical genius of our philosopher became now so conspicuous as to attract the attention of some of the gentlemen in his neighbourhood, and pave the way for the improvement of those talents which he so evidently possessed. With what success he has cultivated his natural endowments, it would be unnecessary to mention. The useful and ingenious works which he has published sufficiently evince his application, and deservedly place him in the foremost rank of philosophers. We have only to add on this subject, that, as a reward for his uncommon merit, we wish he were favoured with the gifts of fortune in a degree proportioned to the bounty which, in point of genius he has experienced from the hand of nature. He thus concludes the ingenuous account of his life.

'It is now thirty years since I came to London; and during all that time, I have met with the highest instances of friendship from all ranks of people both in town and country, which I do here acknowledge with the utmost respect and gratitude; and particularly the goodness of our present gracious sovereign, who, out of his privy purse, allows me fifty pounds a-year, which is regularly paid without any deduction.'

These Mechanical Exercises form an excellent addition to this author's preceding works. The benefit which has accrued to the sciences from all his ingenious writings makes us sincerely regret the intimation, that this is probably the last book he will ever publish. We hope, however, that the world will yet be favoured with more of the fruits of his learned industry; and that he will continue to improve philosophy by his invention, as well as to diffuse the knowledge of it by his communicative lectures.

IX. *The History of the Life of Nader Shah, extracted from an Eastern Manuscript which was translated into French by Order of his Majesty the King of Denmark. By William Jones, Esq. Fellow of the University-College, Oxford, and of the Royal Societies at London and Copenhagen. 8vo. 6s. Cadell.*

WE have not lately perused a more spirited performance than the Preface with which this work is introduced. It is designed to explain the motives which induced the author to undertake the translation before us, with the addition of some general observations on history. The king of Denmark, it seems, brought with him into England the original MS. which he was desirous of having translated. The secretary of state, with whom the Danish minister had conversed on the subject, sent the volume to Mr. Jones, requesting him to give a literal translation of it in French; but he, for several reasons, declined the task, recommending a gentleman who had distinguished himself by his translation of a Persian history; but that gentleman excusing himself also, Mr. Jones was induced to undertake the task, from his *eagerness of the bubble reputation*, as he expresses it; and from a reflection that had been dropped, that it would be a reflection upon this country if the king should be obliged to carry the MS. into France; ‘but, continues he, the work, how arduous and unpleasing soever, was completed in a year; not without repeated hints from the secretary’s office that it was expected with great impatience by the court of Denmark. The translation of the History of Nader Shah was published in the summer of the year 1770, at the expence of the translator; and forty copies upon large paper were sent to Copenhagen, one of them bound with uncommon elegance for the king himself, and the others as presents to his courtiers. ‘What marks of distinction, says the translator, I have since received, and what fruits I have reaped for my labour, it would ill become me to mention at the head of a work in which I profess to be the historian of others, and not of myself.’

Entering next on a general review of the writers of history, Mr. Jones quotes Cicero’s description of a complete historian, and thus proceeds:

‘If we form our idea of a complete historian from these rules, we shall presently perceive the reason, why no writer, ancient or modern, has been able to sustain the weight of so important a character; which includes in it the perfection of almost every virtue and every noble accomplishment; an unbiassed integrity, a comprehensive view of nature, an exact knowledge of men and manners, a mind stored with free and
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generous principles, a penetrating sagacity, a fine taste and copious eloquence: a perfect historian must know many languages, many arts, many sciences; and that he may not be reduced to borrow his materials wholly from other men, he must have acquired the height of political wisdom, by long experience in the great affairs of his country both in peace and war. There never was, perhaps, any such character; and, perhaps there never will be: but in every art and science there are certain ideas of perfection, to which the works of human genius are continually tending, though, like the logarithmic spiral, they will never meet the point to which they are infinitely approaching.

In his short review of historians he gives a sketch of a character of Voltaire, which, we doubt not, will please the reader. 'M. de Voltaire seems to bear away the palm of history among the French: his style is lively and spirited, his descriptions animated and striking, his remarks always ingenious, often deep; and, if some trifling errors are discovered in his writings, we are willing to excuse them, when we reflect that he is not only the best historian, but the finest poet also, and the greatest wit of his nation. He appears to be unjustly charged with embellishing his pieces at the expence of truth, and with relating facts which he had not examined: this may, perhaps, be the case in one or two instances; but his *Life of Charles XII.* gains fresh credit every day, and his account of Peter the Great was extracted from the most authentic materials; it was indeed the necessary fate of any author, who should write the lives and adventures of those two singular princes, to pass rather for the compilers of fables, than for the relater of real events, 'till time should confirm the truth of the actions recorded by him. It may be thought arrogant in a foreigner to criticise so great a writer in the article of style and language; but it seems to me that his periods are not sufficiently expanded: he describes a battle, and discourses on the fate of kingdoms in the diction of an essay; and frequently huddles the most important remarks into the compass of a short sentence; so that the perpetual return of the full pause makes his language often dry, abrupt, and difficult to be read aloud without a fatiguing monotony. There are as many different kinds of style, as there are different subjects: that of an essay should be light and elegant; of a letter, lively and familiar; of an oration, copious and elate; of a moral discourse, grave and solemn; but that of an history ought to be smooth, flowing, and natural; without any graces but perspicuity: yet most authors form a way of writing peculiar to their own taste and genius, which they use indifferently on all occasions.

Thus Voltaire is equally gay, equally polished, whether he writes upon history, criticism, or philosophy. His distinguishing excellence is wit, which, however, sometimes gets the better of his judgment.'

Upon the importance of the oriental literature, Mr. Jones has the following passage: 'Many readers are disgusted with the frequent return of harsh and unpleasing names of rivers, cities, and provinces, the very sound of which, they say, conveys the idea of something savage; but they would be at a loss to assign a reason why the Aras and the Forât are words less melodious than the Dnieper and the Bogh; why the archbishop of Gnesne has a softer title than the Mulla of Ispahan; or why the cities of Samarcand and Bokhara, are less agreeable to the ear than Warsaw and Cracow; yet the accounts of the northern kingdoms are read with pleasure, and are thought to abound with a variety of interesting events, while the histories of the East are neglected, and the Asiatic languages considered as inharmonious and inelegant. It must nevertheless be remembered, that a great part of Persia and all Sogdiana lie in the same climate with Italy and the south of France; and that the people of Asia had among them a number of fine writers, sublime poets, eminent artists, at a time when our part of the world had neither learning, poetry, nor arts; when the inestimable remains of Menander, Alcæus, Sappho, and the rest, were publicly burned at Constantinople by order of a Greek emperor; and when the inhabitants of all Europe besides had never heard of Menander, or Alcæus, or Sappho.'

The conclusion of the Preface, in which the writer apologizes for any mistakes, is very sensible, and shews what progress he had made in literature at an early age. 'If any essential mistakes be detected in this whole performance, the reader will excuse them, when he reflects upon the great variety of dark and intricate points which are discussed in it; and if the obscurity of the subject be not a sufficient plea for the errors which may be discovered in the work, let it be considered, to use the words of Pope in the Preface to his *Juvenile Poems*, that there are very few things in this collection which were not written under the age of five and twenty; most of them, indeed, were composed in the intervals of my leisure in the south of France, before I had applied my mind to a study of a very different nature, which it is now my resolution to make the sole object of my life.—Nor shall I easily be induced when I have disburthened myself of two more pieces which are now in the press, to begin any other work of the literary kind, but shall confine myself wholly to that branch

branch of knowledge in which it is my chief ambition to excel. It is a painful consideration that the profession of literature, by far the most laborious of any, leads to no real benefit or true glory whatsoever. Poetry, science, letters, when they are not made the sole business of life, may become its ornaments in prosperity, and its most pleasing consolation in a change of fortune; but if a man addict himself entirely to learning, and hopes by that either to raise a family, or to acquire, what so many wish for, and so few ever attain, an honourable retirement in his declining age, he will find, when it is too late, that he has mistaken his path; that other labours, other studies, are necessary; and that unless he can assert his own independence in active life, it will avail him little to be favoured by the learned, esteemed by the eminent, or recommended even by kings. It is true, on the other hand, that no external advantages can make any amends for the loss of virtue and integrity, which alone give a perfect comfort to him who possesses them. Let a man, therefore, who wishes to enjoy what no fortune or honour can bestow, the blessing of self-approbation, aspire to the glory given to Pericles by a celebrated historian, of being acquainted with all useful knowledge, of expressing what he knows with copiousness and freedom, of loving his friends and country, and of disdaining the mean pursuits of lucre and interest*. This is the only career, on which an honest man ought to enter, or from which he can hope to gain any solid happiness.

The † history itself is a translation from the Persian, as mentioned in the Preface; it is not a striking performance. The only general information that will be gained from it, not common in other works, is the character of Nader appearing so much superior to what it does in Mr. Hanway's and other memoirs.

Mr. Jones's Essay on the Persian Poetry, is evidently a work of taste and judgment.

X. *The Apology of Benjamin Ben Mordecai to his Friends, for embracing Christianity; in several Letters to Elisha Levi, Merchant of Amsterdam. Letters II. III. and IV. 4to. 6s. Wilkie.*

IN the first Letter, which was published about two years since, the learned writer laid before his readers the chief of those different hypotheses, which have been invented by ingenious men among Christians, in order to account for the per-

* Γινῶναι τε τὰ δέοντα, ἢ ἐρμηνεύσαι ταῦτα, φιλόπολις τε ἢ χρημάτων κρείσσων. Thucyd. ii. 60.

† See Crit. Rev. vol. xxxi. p. 69.

son, actions, and character of Christ; and having shewn, that many of them in their consequences strike at the very fundamental principles of all natural and revealed religion, he proposed the opinion of Apollinaris, bishop of Laodicea, as the most intelligible and satisfactory; which is, that the Logos, or Divine person, who descended from heaven, supplied the place of a soul in Christ.

In the Second Letter, which is now published, he lays it down to be proved, that God created the world by the Logos; and that he has from the beginning carried on the government of it, and will finally complete the great end for which it was made, by the ministration of the same person or angel, who appeared to the ancient patriarchs and Jews under the name of Jehovah. This point he proves, from the reason and probability of the thing itself; from the words of Scripture; and, in the Third Letter, from the interpretation of Scripture by the most ancient commentators, and men of learning among the Jews and Christians, both ancient and modern.

The design of the Fourth Letter is to prove, that Jesus Christ was the Messiah. For this purpose the author considers the general expectation which prevailed in the East, about the time of Christ, that some person should arise in Judea, who should obtain universal dominion; he examines the correspondence between the history of Christ in the New Testament, and the prophecies of the Messiah in the Old, relative to his lineage, the place of his birth, the time of his advent, and his actions. As he goes on, he answers the objections of deistical writers; and towards the conclusion thus expostulates with his friend, on the rejection of the Messiah by the Jewish nation.

‘ Give me leave, my dear friend, to lay my whole heart before you, upon this most interesting of all subjects; and honestly confess, that I have been long affected with this heavy charge, with which I have been so often pressed by the Christians; and greatly alarmed: because it appears upon examination to be a fact, and accounts for such amazing difficulties, as upon any other principle are insuperable.

‘ The Messiah, say they, has already been manifested to your nation; and became the son of man, by being born of the family of David: he came unto you, his own peculiar people; and you received him not, but hid your faces from him; and “denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life:” and for this sin your nation has been so long cut off from all the peculiar blessings, which it so long enjoyed under the Lord Jehovah; and you are dispersed abroad, and become an astonishment, a proverb, and a bye-word, among all nations; as
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your prophets foretold: nor will you ever be reinstated in his favour, till you acknowledge him to be your Lord and King; and submit yourselves to his government over you.

‘ Elisha Levi, look back upon the days of old; and the mercies vouchsafed to our fathers, by the hand of this *Jehovah Angel*; how often he declared his love and tender compassion to his peculiar people; yea, and his unchangeable determination, that he never would forget them! “Can a woman, says he, forget her sucking child; that she should not have compassion on the son of her womb? Yea, she *may* forget; yet *will* not I forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.” And, even when it was necessary to punish us; with what love and tenderness does he compassionate our sufferings! “How shall I give thee up, Ephraim! how shall I deliver thee, Israel! how shall I make thee like Admah! how shall I set thee as Zeboim! my heart is turned within me, my repentings are kindled together.” And “who shall have pity upon thee, O Jerusalem; or who shall bemoan thee, or who shall go aside to ask how thou doest? Thou hast forsaken me, saith Jehovah; thou art gone backward; therefore will I stretch out mine hand against thee, and destroy thee: I am weary of repenting.”

‘ And is it possible; that so much reluctance to punish, and so much tenderness, as is every where expressed through the sacred volume towards our once happy nation, should on a sudden, and for no apparent cause, entirely desert us? And we should be thus cast off from his favour, as we now are; and subjected to such unspeakable ruin, as hath befallen the whole nation; from the days of Vespasian and Titus? such as never any other nation under the sun has undergone: and suffered, in our sieges, and battles, by seditions, and famines, and pestilence, and captivity, and massacres, and dispersion? Is it possible; that all our hopes in his indulgent care and love, should thus at once be blasted, for no cause; and all his promises to our fathers fail us; and the bright and glorious prospect, the birth-right of our nation, that in the seed of Abraham all the families of the earth should be blessed, thus end in eternal darkness and oblivion?—Surely, if some amazing act of wickedness has not been perpetrated by *our* whole nation, beyond what *other* nations have committed; our present state and condition, for so many ages, is unaccountable; and our scriptures incredible. And, what is the most melancholy of all reflections; as we are ignorant of the cause of these afflictions, so we see no end of them; nor any means how to avert them.

' In this dejected and forlorn state, sifted into all nations, and become the scorn of all mankind, there yet remains *one* hope, and *but one*, that can support and relieve us; and this we have been blindly endeavouring, for many ages, to invalidate and overturn; I mean, the authenticity and truth of the Christian Scriptures. If *Jesus* be indeed the *Visible Jehovab*, and *Angel of the Covenant*, whom our fathers have slain; we want no farther explanation, how we have offended him: or in what manner we may expect a deliverance from our evils. For he, whose mercy and loving-kindness hath so often pardoned the sins of our fathers; delivering them from the distresses, with which he visited and chastised them; who could pray for his enemies, in the midst of his sufferings, apologizing for their *wilful* ignorance; and use that power, which he gained by his patient resignation under afflictions, for the salvation of those by whom he was distressed and slain: he will without doubt return to *us also*, in mercy and loving-kindness; and will *save us*, according to his promise, even in the *latter days*; if we turn to him with sorrow and repentance, as to the *Angel of the Covenant* whom we delight in; and be obedient to his voice. For that such a time will come, when we shall be again received into his favour; we are well assured, both by the prophecies of the Jews and Christians.

' St. Paul, in his Epistle to the Romans, speaks very planely to this purpose; when he warns them "not to be ignorant of this *mystery*, (least they should be wise in their own conceits;); that blindness *in part* hath happened to Israel, until the fulness of the Gentiles be come in; and so *all Israel* shall be saved." And this shall be, "when God shall turn away ungodliness from Jacob; and take away [the punishment of] their sins." And St. Luke tells us, that "Jerusalem should be trodden-down of the Gentiles; until the time of the Gentiles be fulfilled;" which, St. John informs us, will be forty and two months: or 1260 years.

' But the events, which according to the prophecies are to precede this happy time, are not yet fulfilled. Christ hath not yet the uttermost parts of the earth for his possession. All people, nations, and languages, do not serve him. The Lord is not King over all the Earth; nor do all the nations worship before him. For, as Brerewood observes, if we divide the known world into *thirty* parts; the Christian part will be only as *five*, the Mahometans as *six*, and the Idolaters as *nineteen*.

' There are many other particulars foretold in the Jewish, and more explicitly in the Christian Scriptures, which are to precede our conversion; some of which will promote it: and,

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if we trust to the interpretation of the Christians, there are some events, which have happened in these latter ages ; which intimate, that the ancient prophecies are hastening to an accomplishment : particularly, the great diminution in the power of the Roman Church ; and the present wars of the Turkish empire.*

Our author indulges himself in some farther speculations on the restoration of the Jews, the rebuilding of the city and temple of Jerusalem, &c. But in these points we are far from being satisfied. The notion of a new temple, and the future glory and excellency of the holy city, has very much the appearance of a rabbinical dream, supported only by obscure prophecies, and the figurative expressions of oriental writers*.

XI. *A Letter from a Father to his Daughter at a Boarding-School.*
Small 8vo. 2s. sewed. Robinson.

PUBLICATIONS of this kind, containing moral advice, adapted to the capacities, the taste, and the circumstances of young persons, are of great use and importance to the rising generation. The situation of all mankind, upon their first entrance into public life, is indeed extremely critical and dangerous. The world around them is a scene of temptations ; where a thousand objects strike upon their senses, solicit their passions, and captivate their hearts ; where they meet with innumerable incentives to dissipation and every degree of criminal voluptuousness ; where vice is concealed under fair disguises, dignified by genteel appellations, and dressed out in specious colours, in the very garb of virtue. Pride, foppery, vanity, and extravagance, are recommended under the idea of taste, politeness, and spirit ; lewdness and debauchery, under the name of love and gallantry ; infidelity and profaneness, under the notion of greater courage, more refined sense, and a superior understanding.

If we cast our eyes upon the upper, or the middle ranks of life, we shall find that the principal business of men and women is the study of dress, and the pursuit of amusements. They lie down to sleep, and rise up to trifle ; employ the morning in finding expedients to spend the day ; chase the phantoms of pleasure through every scene of folly and public resort ; flying from place to place to raise their spirits, or awaken curiosity, changing one diversion for another, to fill up the vacancies of time, lessen the tediousness of leisure, and lull their unquiet thoughts asleep.

* See Crit. Rev. vol. xviii. p. 409. vol. xxii. p. 9. vol. xxix. p. 274, &c.

In an age of similar licentiousness, a celebrated Roman writer warmly and pathetically exhorts his countrymen to pay a strict attention to the discipline and instruction of youth, as the only means of preventing the increase of their public enormities :

— Scelerum si benè pœnitet,
Eradenda cupidinis
Pravi sunt elementa ; et teneræ nimis
Mentes asperioribus
Formandæ studiis.

HOR. iii. 24.

Upon the same principle we would recommend this Letter to the attentive perusal of young persons ; and especially to those, who have any ambition to support an amiable or a respectable character. The author appears to be a man of sense, actuated by a truly parental affection, and an unfeigned desire to promote the most essential interest of his children, for whose use and benefit it was originally intended.

The following advice is plain and obvious, but salutary and important.

‘ A moderate and plain diet not only contributes to health, but is especially necessary under confinement, and accustoms young people to a due government of their appetite ; which, when gratified in all its cravings, renders many of them very troublesome to themselves, and to every body about them. Pampering and full meals, variety and dainties, inflame the passions, stimulate the appetite too much, or, perhaps, destroy it ; and lay the foundation of diseases that may shorten life, or make it a burden. A habit of eating or drinking more than the necessities of nature require, and a passion for delicate eating, as it is called, do not at all correspond with the idea we have of female delicacy ; which forbids all indulgences of this kind, as an indecency, and no way consistent with those restraints the sex ought willingly to lay upon themselves. A glutton, and an epicure, are equally odious.

‘ Confinement, and temperate meals, are so far from being hardships, in your present situation, that it would be happy for many were they to be kept under the same discipline for a great while after they leave a boarding-school ; till their own experience has convinced them of its advantages. This is the more necessary, as now a spirit of dissipation prevails every where ; and every fashionable table is spread with all the incentives to luxurious gratification.’

In the present age, we must confess, there is too much room for animadversions of this nature. Young people are frequently indulged in pampering their appetites, in delicacy
and

and fastidiousness, with regard to eating and drinking. Some of the ancient heathens had very different ideas of this matter, and of the virtues of sobriety and temperance. "Cretum leges, itemque Lycurgi, laboribus erudiunt juventutem, venando, currendo, esuriendo, sitiendo, algendo, æstuando *." In comparison of these, our young gentlemen are fribbles, or butterflies.

It is universally known and lamented, that the conversation of ladies generally turns upon dress, fashions, fashionable amusements, and other insignificant topics. Our author therefore cautions his daughter against this epidemical weakness.

' To the little care that has been taken to cultivate the mind of the fair sex, is attributed their having so much a turn to dress and diversions; their trifling way of spending time, and as trifling conversation. Many of them, alas! having no fund at home, must seek for something out of themselves, to supply the woeful vacancy of thought they feel within. But, by due culture, a taste might be excited for mental pleasures, which would dispose them to a proper employment of time, and render their conversation instructive and entertaining. As their sentiments are naturally delicate and refined, their company, in general, is more engaging than that of the men, which should be no small inducement, one would think, to improve their thinking powers. But the head and the heart seem, at present, to be only subordinate considerations, if at all attended to: and what a poor figure does a woman make, even with all outward advantages, if good nature, and good sense be wanting?

' In conversation I wish you to be distinguished for sense, and a true knowledge of necessary things, rather than for a nice acquaintance with the idle fashions, and other littlenesses that seem wholly to engross the time and talk of a great number of females; a misfortune which frequently pursues them for life. A girl has learned very little, whose chief accomplishment, after much time and pains spent in her education, is the knowledge of those matters that relate merely to the adorning of her own person.

' That the mind may not be occupied by little things, always propose to yourself something truly laudable to do, that may constantly engage your attention, and keep you profitably employed. When you have more time than at present, allot certain hours every day to reading, writing, translating, and transcribing, from the best authors, such passages as please, or affect you most; classing them under distinct heads, both for

the sake of method, and to assist your memory. It would be of use likewise to keep a journal of daily occurrences, with your own observations, or the observations of others, upon them. And many things will occur in conversation, not unworthy of a place in your diary; such as a judicious remark, a remarkable fact, a curious anecdote, a useful hint, a genteel compliment, or a bon mot. But beware of wit and wanton humour, which are dangerous things, and may bring you into trouble. Such a method, pursued for some time, would give you a habit of attention, and teach you to distinguish readily, as well as to select and arrange your materials; which might be of advantage to you in many respects. However, till you grow expert in this sort of exercise, you must take the assistance of some person of taste and judgment, to shew you what should be rejected, and what retained; that nothing which is trifling may be allowed a place in your collection. This surely would be a more profitable way of employing time, than being almost wholly taken up about matters in which you may be excelled by very low people. How many, for instance, perform all the feats of the needle in perfection, who have little else to recommend them? And how many dance to admiration, but otherwise are of no consequence? These are mechanical things, in which the head has the smallest share; and at a certain time of life, we lose the inclination and capacity for them.

‘Do not mistake me, as if I imagined that you should be indifferent about, or might dispense with, any of those genteel accomplishments that are suitable to your age, sex, and station. On the contrary, I think them highly necessary and becoming; nor must you suffer yourself to be outdone in them. I only mean that you should consider what it is that chiefly deserves your attention, and bestow the greatest care upon that. People of superior birth, fortune, or education, ought to maintain their superiority by their intellectual acquirements; in which they are not likely to be surpassed, or even equalled, by those in lower stations, who have no probability of improving themselves. When a stock of useful knowledge is not laid up in youth, life is very insipid, and old age insupportable: but to those possessed of it, it is a perpetual fund of pleasure and satisfaction, through every period, and in every circumstance of life.’

From this topic the author leads his daughter to the consideration of her moral and religious duties; and particularly endeavours to give her a rational idea of piety and devotion, and a proper respect for the public institutions of religion. By some of his observations on this head we are persuaded,
that

that he is a dissenter from the established church ; yet his sentiments are so candid, and so reasonable, that they cannot fail of being approved by readers of every denomination.

‘ One of a true catholic spirit has an enlarged heart, that takes in the whole rational creation, and embraces all mankind in one common bond of love ; making no distinction but between a good man, and a bad man. Knowing well that truth is not confined to a party, with him none are reputed schismatics, or heretics, but such as deny the Deity, or disbelieve what he has revealed, or withdraw themselves from his worship. It does not enter into his mind that an exclusive right to salvation is enjoyed by any church ; because he believes it attainable by the faithful of all churches. No less is he persuaded that God, who is every where present, and loveth good men in all places, may be acceptably served any where. He therefore esteems no place unhallowed where the great Parent of mankind is unfeignedly worshipped ; and thinks not the worse of others though they do not worship him in the very same manner that he does. However he may differ in opinion from fellow-men, still regarding them as brethren, he pities their errors, but desires not to punish them ; and heartily endeavours to promote their present, as well as their future happiness.

‘ It is good, in all cases, to think soberly, but especially in religious matters ; because our zeal here is apt to be intemperate. Your sex very often err in this point ; and therefore ought never to indulge a zealous concern for institutions merely human ; lest they should come, at length, to substitute them in the place of religion itself, and make them of equal importance with it. Hence the rigid attachment of many to forms and usages, and other ordinances of man ; not aware that blind zeal begets keenness, hatred, and an uncharitable disposition ; which, in a bigotted mind, may increase into fierceness and cruelty. But how opposite are all these to that mildness and forbearance which ought invariably to possess a female breast !’

From religion, the author proceeds to treat of prudence, humanity, complaisance, domestic harmony, affectation, dress, impertinent curiosity, talkativeness, detraction, and a great number of other points, relative to the conduct of young ladies.

We shall close this article with a short extract from his observations on pleasure.

‘ Pleasure is a most seducing thing : it is the idol which all the world worships : therefore be greatly on your guard against it, and stifle a growing inclination to it. It tempts us in a thou-

thousand different shapes; and, without daily exercising a resolute self-denial, it will steal upon us by one avenue or other. When the mind is early tainted with the love of pleasure, and that again is strengthened by habit, it will be hard, if not impossible, to recover one in such a state to a sense and relish of what is rational, serious, and of greatest concern. However happy they may appear, in the full swing of enjoyment, who have made pleasure the chief object of their pursuit, miserable must their condition be when deprived of the means, the opportunities, or the capacity of enjoying it. Upon a fair review they will find little, during the course of a long life, that can yield them any solid ground of comfort, or self-approbation; than which there cannot be a more melancholy reflexion. What comfort, indeed, can arise from the recollection of days and nights, and years, consumed in a perpetual succession of toilsome and unprofitable amusements; which, though always eagerly desired, yet could never satisfy? Higher views and employments than these become a being formed for immortality. May you ever be preserved from the baleful contagion of pleasure.

‘Were I to write in this manner to some people, possibly they might be offended, and think that I am sometimes inclined to be severe. Allowing it, for once to be so, I shall only plead, in excuse, a passionate desire to see your sex, the most amiable part of the creation, cured of all their foibles and follies, and, if possible, made as perfect as nature designed them to be.’

From several circumstances we are convinced, that this Letter is, what it is said to be, the advice of a father, and written from the heart.

XII. *Julia, a Poetical Romance.* By the Editor of the *Essay on the Character, Manners, and Genius of Women.* 8vo. 4s. Robinson.

A Poetical romance, at least in the epistolary way, is a novelty in literature; and for this reason, probably, the author of the work before us has not thought it necessary to invent a new fable, but has contented himself with adopting in great measure that of the *Nouvelle Heloise* of Rousseau.

As there is not a more sentimental, more pathetic, or more animated novel extant than Rousseau's production, there is no one more proper to receive a poetical version, at the same time that it is an arduous task to give it one, as the strong expression of the original will always stand in competition with that of the copy.

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As the fable of the present work is not exactly the same with that of the *Heloïse*, so neither are the sentiments of that piece closely copied. We shall, however, select some passages in which they are; as it may be agreeable to our readers to make the comparison, and as it will enable them to form a judgment of the author's poetical abilities, of which his performance has given us a favourable opinion. In a few places, we have observed instances of negligence in his versification, which he may in a future edition easily remove; we shall mention one where the last line of the couplet makes no rhyme to the first.

' Yes, my sweet friend, you shall believe me spotless,
And think that each perfection I possess;

but this, as well as the others we have observed, will appear to be the effect of haste rather than of a want of judgment, if we consider the justness of his versification in other parts of the poem.

The following lines we think not much inferior to the corresponding passage in *Rousseau*, which we annex in the original.

' My life! my love! my Julia!—a reward!
I am undone, am kill'd by thy regard!—
My brains are turn'd!—my soul is drunk with bliss!
I am distracted by that fatal kiss!
The poison from thy lips imbib'd now drains
The springs of life!—the blood boils in my veins!
I cannot live; and pity will but haste
This pining form to death's tremendous waste.'

' Qu'as tu fait, ah! qu'as tu fait, ma Julie? tu voulois me récompenser & tu m'as perdu. Je suis ivre, ou plutôt insensé. Mes sens sont altérés, toutes mes facultés sont troublées par ce baiser mortel. Tu voulois soulager mes maux? Cruelle, tu les aigris. C'est du poison que j'ai cueilli sur tes levres; il fermente, il embrase mon sang, il me tue, & ta pitié me fait mourir.'

ROUSSEAU.

The following passage, we believe, will be allowed to equal that of *Rousseau*.

' Celestial beings! I possess a heart
That could sustain afflictions' poison'd dart,
O grant me one felicity to bear!—
Immortal love! my fainting spirit cheer.—
Great source of soul! anew inspire my breast!
For lo, I sink,—with ecstasy oppress.'—

' Puis-

‘Puissances du Ciel!—J’avois une ame pour la douleur,
donnez m’en une pour la félicité: amour, vie de l’ame, viens
soutenir la mienne, prête à défaillir.’ ROUSSEAU.

We shall conclude this article with one more quotation, the merit of which will, we hope, atone for its length.

‘But where would my enraptur’d fancy stray?

In a delirium wildly borne away.

Ah! how dispel the phantom’s Julia sees?—

My Julia! no—my Julia on her knees!—

My Julia weep!—Shall she, whose lifted *hand*

Might make the universe in homage *bend*,

Implore the man, who lives for her alone,

To spare her honour, and preserve his own?—

Could I at Julia ever take offence,

It would be for this want of confidence.

Just heaven! why tremble—what hath she to dread

Who stamps with reverence every heart and head?

Is there on earth a man so mean, so base,

As to insult thee with a rude embrace?—

Forego such idle fears:—to both what shame!

Know, better know, the nature of the flame

Thy charms inspire. In them I love thy mind,

That soul of sentiment, that taste refin’d,

Which clothes thy beauty in eternal bloom,

And on thy actions breathes divine perfume.’

‘A thousand times that letter let me read,

Where thy fond heart, from affectation freed,

Pours out the softest sentiments of love,

Warm as the guiltless passions of the grove;

Yet where I find thy agitated soul

Obedient still to virtue’s stern controul,

Can I that generous declaration see,

And yet attempt, sweet maid, to injure thee?

No, Julia, no, thou nothing hast to fear,

To me thy virtue as thy love is dear;

The thought of incest does not shock me more,

Than to pollute those charms which I adore:

Thou art not safer in thy father’s arms,

Than with the lover who thy breast alarms.

If e’er that favour’d lover should forget

Himself a moment—but a moment—let—

Vain caution! for, should reason quit his throne,

Thou wouldst be sacred to this heart alone;

And when I cease, chaste beauty to admire,

My love for thee, my Julia, will expire.’

O comment suffire au torrent de delices qui vient inonder mon cœur ! comment expier les allarmes d'une craintive amante ! Julie—non ! ma Julie à genoux ! ma Julie verser des pleurs !—celle à qui l'univers devoit des hommages, supplier un homme qui l'adore, de ne pas l'outrager, de ne pas se deshonorner lui-même ! Si je pouvois m'indigner contre toi, je le ferois pour tes frayeurs qui nous avilissent ! Juge mieux, beauté pure & céleste, de la nature de ton empire ! Eh ! si j'adore les charmes de ta personne, n'est ce pas surtout pour l'empreinte de cette ame saine saine qui l'anime, & dont tous tes traits portent la divine enseigne ? Tu crains de céder à mes poursuites ? Mais quelles poursuites peut redouter celle qui couvre de respect & d'honnêteté tous les sentimens qu'elle inspire ? Est-il un homme assez vil sur la terre pour oser être téméraire avec toi ?

Permits, permits que je savoure le bonheur inattendu d'être aimé—aimé de celle—trône du monde, combien je te vois au-dessous de moi !—Que je la relise mille fois, cette lettre adorable, où ton amour & tes sentimens sont écrits en caractères de feu ; où, malgré tout l'emportement d'un cœur agité, je vois avec transport combien dans une ame honnête les passions les plus vives gardent encore le saint caractère de la vertu. Quel monstre, après avoir lû cette touchante lettre, pourroit abuser de ton état, & témoigner par l'acte le plus marqué son profond mepris pour lui-même ? Non, chere amante, prend confiance en un ami fidelle qui n'est point fait pour te tromper. Bien que ma raison soit à jamais perdue, bien que le trouble de mes sens s'accroisse à chaque instant, ta personne est désormais pour moi le plus charmant, mais le plus sacré dépôt dont jamais mortel fût honoré. Ma flamme & son objet conserveront ensemble une inaltérable pureté. Je fremirois de porter la main sur tes chastes attraits, plus que du plus vil inceste, & tu n'es pas dans une sûreté plus inviolable avec ton pere qu'avec ton amant. O si jamais cet amant heureux s'oublie un moment devant toi—l'amant de Julie auroit une ame abjectée. Non, quand je cesserai d'aimer la vertu, je ne t'aimerai plus ; à ma première lâcheté, je ne veux plus que tu m'aimes.' ROUSSEAU.

Whatever be the fate of this performance, we think it a laudable effort to rescue romance-writing from the very abject state into which it is fallen.

XIII. *The Apology of Theophilus Lindsey, M. A. on resigning the Vicarage of Catterick, Yorkshire.* 8vo. 3s. Johnson.

MR. Lindsey's design in this *Apology* is not merely to offer a vindication of his own theological sentiments, or his motives and conduct, with respect to the resignation of his

ecclesiastical preferment ; but to consider the grounds of that supreme adoration, which is commonly paid to Jesus Christ and the Holy Spirit ; to promote an alteration of our liturgy, and a union among Christians in the true worship of God.

As the doctrine of the Trinity is the great point in debate, the stumbling-block which has given him offence, and induced him to leave the church, he has made it the principal subject of this work : in the course of which he observes, that the word Trinity is an unscriptural term, not used, or even known for two hundred years after Christ ; that Christians for some ages were Unitarians ; that the Athanasian doctrine was first established, and has been all along supported by violence and the secular power ; that there are no texts of Scripture, which denote a plurality of persons in the Deity ; that our Saviour's character of mediator and high-priest is utterly incompatible with his being the object of worship ; and that he himself, his apostles, and the first writers of the church, expressly teach us, that religious worship is to be addressed to no other being, besides God the Father.

With respect to this article, there is one proof, which seems to be more obvious and satisfactory than any other ; that is, the direction of our Saviour himself, when he taught his disciples a form of prayer. He did not instruct them to pay their addresses to him, or to the Holy Spirit, but to God the Father. " When ye pray, say, *OUR FATHER*."

In this instance, the Litany, our author thinks, is more exceptionable than any other office of devotion in our church. For in this, says he,

- ' 1. *God, the Father of Heaven*, is invoked.
- ' 2. Then follow three several invocations of *God the Son*, *God the Holy Ghost*, and the *Holy Trinity*. All three directly contrary to what bishop Bull declares to have been the practice of the church in the first and best ages, and the rule of the holy scriptures.
- ' 3. Next follow several addresses to Christ *by himself*. And after that,
- ' 4. " We sinners do beseech thee to hear us, *O Lord God*, would seem to be directed to God the Father.
- ' 5. Then, after a certain space, follow many invocations of the Son, as *Lamb of God*, *Christ*, *Lord*, &c.
- ' 6. Then we turn off all at once, and address ourselves to the Father.
- ' 7. Then we return again to the Son, and renew our address to him in several invocations.
- ' 8. Presently after we go back, and say, *We beseech thee, O Father*. And,

' 9. In

9. In the very next address, as placed in this office, we resume our devotions once more to Christ, in the prayer of St. Chrysostom.

'Is there any thing in holy scripture to countenance this variety of address, and shifting and changing from one object of worship to another? Can this in any shape be construed into a right worship of the *One* infinite eternal *Mind*, the wise and good Parent of the universe.'

The celebrated Dr. Clarke employed some part of his time in making alterations in his Common-Prayer Book, relative to the object of worship, &c. This manuscript, we are informed, has been presented by his son to the British Museum, where, it is to be hoped, it will not be consigned to oblivion. Mr. Lindsey has given us a list of many passages in the Liturgy, which are either changed or entirely struck out, by this very learned and judicious divine. Among these is the Gloria Patri, part of the Te Deum, part of the Litany, some of the Collects, &c.

At the conclusion of this tract, the author gives us a state of his own particular case and difficulties.

'Some things, says he, in the thirty-nine articles of our church I always disapproved. And I remember it struck me at the time, as a strange unnecessary entanglement, to put young men upon declaring and subscribing their approbation of such a large heterogeneous mass of positions and doctrines as are contained in the liturgy, articles, and homilies; especially, as I had observed, that none but those called Methodists, who were then much spoken of, preached in conformity to them. But I was not under any scruples, or great uneasiness on this account. I had hitherto no doubts; or rather, I had never much thought of, or examined into the doctrine of the Trinity: but supposed all was right there.

'Some years after, many doubts concerning that doctrine, which had sprung up in the mind at different times and from various causes, compelled me to a closer study of the scriptures with regard to it; for the state of suspense I was in was very uneasy to me. The more I searched, the more I saw the little foundation there was for the doctrine commonly received and interwoven with all the public devotions of the church, and could not but be disturbed at a discovery so ill suiting my situation. For in the end I became fully persuaded, to use St. Paul's express words, 1 Corinth. viii. 6. that *there is but one God, the Father*, and he alone to be worshipped. This appeared to be the uniform unvaried language and practice of the Bible throughout. And I found the sentiments and practice of Christians in the first and best ages corresponding with

it. In a course of time afterwards, in the progress and result of this inquiry, my scruples wrought so far as to put me upon actually taking some previous steps, with a design to relieve myself by quitting my preferment in the church.'

He then proceeds to inform us, that the idea of casting himself out of his profession and way of usefulness, the continuance of many worthy persons in the church, whose opinions varied little from his own, and the various remonstrances of his friends, diverted him, for some time, from the thoughts of quitting his station in the church; but that he has lately been influenced by other considerations, and 'some providential awakenings,' to relinquish a situation, in which he could no longer conscientiously remain. Take the account of his final determination in his own words:

'Upon the most calm and serious deliberation, therefore, and weighing of every circumstance, I am obliged to give up my benefice, whatever I suffer by it, unless I would lose all inward peace and hope of God's favour and acceptance in the end. Somewhat of a tendency to an issue of this sort, my friends may have occasionally observed, or recollect to have been dropt in conversation, or by letter: but I refrained from naming it directly, and thought it became me to be silent till the time approached, as my reasons were not another's; nor my conduct a rule for theirs; nor did I know, or believe, that any one had such cogent motives to leave his station and ministrations in the church as I had.

'The example of an excellent person, now living at Wolverhampton, Dr. Robertson, has been a secret reproach to me ever since I heard of it. For I thought, and perhaps justly, that he might not have all those reasons of dislike to our established forms of worship that I had; and, though myself not without unknown straits and difficulties to struggle with, and *not alone* involved in them, yet have I not *all* those dissuaves and discouragements that he paints forth in his affecting letter to the bishop of Ferns, subjoined to his instructive and learned work, and which I shall take leave to insert as an ornament and suitable conclusion of my subject and book.

'——“ In debating this matter with myself (says that worthy man) besides the arguments directly to the purpose, several strong collateral considerations came in upon the positive side of the question. The straightness of my circumstances pressed me close; a numerous family, quite unprovided for, pleaded with the most pathetic and moving eloquence. And the infirmities and wants of age, now coming fast upon me, were urged feelingly. But one single consideration

ation prevailed over all these.—*That the Creator and Governor of the universe, whom it is my first duty to worship and adore, being the God of truth, it must be disagreeable to him to profess, subscribe, or declare, in any matter relating to his worship and service, what is not believed strictly and simply to be true.*"

We shall leave our readers to their own reflections on the conduct of this excellent person, whose Apology will be a lasting monument of his learning, modesty, piety, and integrity.

XIV. *A Discourse on the different Kinds of Air, delivered at the Anniversary Meeting of the Royal Society, November 30, 1773. By Sir John Pringle, Bart. President. 4to. 1s. 6d. Davies.*

AS we have often regretted the futility of many of the papers admitted into the Philosophical Transactions, we receive particular pleasure from the Discourse before us, which, having been delivered to the Royal Society by their very respectable and learned president, will, we hope, have the effect of animating that body to a more vigorous and useful prosecution of natural knowledge: for promoting which desirable end, the regard discovered by the society in favour of philosophical merit, by conferring the prize-medal of last year on the ingenious Dr. Priestley, we also hope, may greatly contribute. The discourse is introduced with this exordium,

‘ Gentlemen,

‘ It is with great satisfaction I enter upon this part of my office—to confer, in your name, the prize-medal of the present year upon a member of this society so worthy of that distinction.

‘ The object which Sir Godfrey Copley, founder of the benefaction, had in view, and the manner in which the original pecuniary reward was converted into this more liberal form, having been so lately explained by my honoured predecessor; I need only observe, that though your president and council have been entrusted with the sole power of adjudging this premium, yet they have now, as, I am persuaded, they have had on former occasions, the greatest solicitude to nominate that person, who in their opinion would have obtained all your suffrages.

‘ In confidence of such unanimity, it is with singular pleasure I acquaint you, that the reverend Joseph Priestley, doctor of laws, has been found at this time the best entitled to so public a mark of your approbation, on account of the many curious and useful experiments contained in his “*Observations on different kinds of Air*,” read at the Society in March 1772, and inserted in the last complete volume of your

Transactions. And indeed, Gentlemen, when you reflect on the zeal which our worthy brother has shewn to serve the public and to do credit to your institution, by his numerous, learned, and valuable communications, you will, I imagine, be inclined to think, that we have been rather slow than precipitate in acknowledging so much merit.

‘Your time will not allow me to touch on the subjects of his former papers; nay I apprehend I shall even trespass upon it, by recalling to your memory only a few of those interesting discoveries which doctor Priestley has made in these Observations: since, in doing justice to others, as well as to him, it will be proper to remind you of the progress that had already been made in this part of science by men of the greatest abilities in their time, and by other ingenious persons still among us.’

The learned president afterwards proceeds to give a distinct detail of the successive discoveries which have been made relative to air, from the first dawn of experimental philosophy down to the present time; at the conclusion of which accurate historical account of pneumatic researches, he again addresses the society in the following terms.

‘This, gentlemen, is what I had to say upon the occasion: perhaps too much; but the fruitfulness of the subject, with my earnest desire of commemorating some of the more important experiments and conclusions of Dr. Priestley, and of those who preceded him in these inquiries, will, I hope, plead my excuse. Nor can I conclude without congratulating this illustrious body on the possession of so many members and friends, so capable to promote the great ends of this institution; and who have within these few years so eminently distinguished themselves, by the lights they have thrown, not only upon this, but upon other of the more subtle fluids of nature. You will understand, that to these discoveries upon factitious air, I join those amazing ones upon magnetism and electricity, with all the uses resulting from them. Here you will recollect the prediction of him, who best taught the method of investigating philosophical truth, the incomparable lord Bacon, who, with that exalted spirit of divination peculiar to exalted genius, assured his disciples, that when men should cease to trifle in framing hypotheses, and building hasty systems; and should by a proper induction from sober and severe experiments attain to the knowledge of the forms of things (their more intimate qualities and laws) they should in the end command nature, and perform works as much greater than were supposed practicable by the powers of natural magic, as the real actions of a Cæsar surpassed the fictitious ones

ones of the hero of a romance. Some earnest, nor that inconsiderable, of this magnificent promise this Society has already obtained. Let those who doubt, view that needle, which, untouched by any loadstone, directs the course of the British mariner round the world; or that apparatus, so perfectly imitating the long supposed inimitable lightning; or that other, which disarms the clouds of that tremendous meteor; or (not to depart from my subject) let them see how art can from chalk only, the least promising substance, generate, call it unfetter, a copious elastic fluid imprisoned in it, the poison of man, or his medicine, according to the mode of application; which, though invisible, yet dissolves earth and metals, and imparts the spirit and virtue to the most prized of mineral waters. Yet these are but invention of yesterday: I would strictly say, inventions within the memory of my youngest hearer. If to these late acquisitions, so honourable to this Society, I add those in natural history, by the zeal and unwearied attention of some worthy members, who have extended your correspondence and adorned your museum; and by those other gentlemen, who, animated with a noble spirit, have, to their lasting honour, undertaken the most dangerous and most distant voyages in pursuit of natural knowledge: I say, when to the progress you are making in experimental philosophy, I add that in the history of nature, every true lover of science will rejoice to think, that your affairs have not, perhaps, at any period, been in a more flourishing condition.

‘ Dr. Priestley,

‘ It is now time that, in the name and by the authority of the Royal Society of London, instituted for the improvement of natural knowledge, I present you with this medal, the palm and laurel of this community; as a faithful and unfading testimonial of their regard, and of the just sense they have of your merit, and of the persevering industry with which you have promoted the views, and thereby the honour of this Society. And in their behalf I must earnestly request you, to continue those liberal and valuable inquiries, whether by further prosecuting this subject, probably not yet exhausted, or by investigating the nature of some other of the subtile fluids of the universe. You will remember, that *fire*, the great instrument of the chemists, is but little known even to themselves; and that it remains a *query*, what was by the most celebrated of philosophers proposed as such, whether there be not a certain fluid (he calls it *æther*) the cause of gravity, the cause of the various attractions, and of the ani-

mal and vital motions. These, Sir, are indeed large demands but the Royal Society have hitherto been fortunate in their pneumatic researches. And were it otherwise, they have much to hope from men of your talents and application, and whose past labours have been crowned with so much success.'

This elegant address to Dr. Priestley, in which the requisition made by the president implies a compliment more gratifying than the prize with which it was accompanied, reflects equal honour on the politeness of the latter and the merit of the former of these gentlemen.

XV. *The School for Wives. A Comedy. As it is performed at the Theatre-Royal in Drury-Lane. 8vo. 1s. 6d. Becket.*

THIS entertaining comedy, which partakes both of the sentimental and farcical kind, is an original production, though bearing the title of a play of Moliere. The humour consists chiefly in the reputed national characteristic of Connolly, an Irishman, and in the professional dialogue of general Savage, whose mistake, in imagining himself instead of his son to be the object of Miss Walsingham's affection, affords also agreeable entertainment. For the gratification of our readers, we shall present them with the following scene between Leeson and Connolly.

' *Lees.* Where is this clerk of mine? Connolly!

' *Con. (behind.)* Here, Sir!

' *Lees.* Have you copied the marriage settlement, as I corrected it?

' *Con. (Enters with pistols)* Ay, honey, an hour ago.

' *Lees.* What, you have been trying those pistols?

' *Con.* By my soul, I have been firing them this half hour, without once being able to make them go off.

' *Lees.* They are plaguy dirty.

' *Con.* In troth, so they are: I strove to brighten them up a little, but some misfortune attends every thing I do, for the more I clane them, the dirtier they are, honey.

' *Lees.* You have had some of our usual daily visitants for money, I suppose?

' *Con.* You may say that; and three or four of them are now hanging about the door, that I wish handsomely hang'd any where else, for bodering us.

' *Lees.* No joking, Connolly! my present situation is a very disagreeable one.

' *Con.* Faith, and so it is; but who makes it disagreeable? Your aunt Tempest would let you have as much money as you please, but you won't condescend to be acquainted with her, though people in this country can be very intimate friends, without seeing one another's faces for seven years.

' *Lees.*

Leef. Do you think me base enough to receive a favour from a woman, who has disgraced her family, and stoops to be a kept mistress? you see, my sister is already ruin'd by a connection with her.

Con. Ah, Sir, a good guinea isn't the worse for coming through a bad hand; if it was, what would become of us lawyers? and, by my soul, many a high head in London would, at this minute, be very low, if they hadn't received favours even from much worse people than kept mistresses.

Leef. Others, Conolly, may prostitute their honour as they please; mine is my chief possession, and I must take particular care of it.

Con. Honour, to be sure, is a very fine thing, Sir; but I don't see how it is to be taken care of, without a little money; your honour, to my knowledge, hasn't been in your own possession these two years, and the devil a crum can you honestly swear by, till you get out of the hands of your creditors.

Leef. I have given you a licence to talk, Conolly, because I know you faithful; but I hav'n't given you a liberty to sport with my misfortunes.

Con. You know I'd die to serve you, Sir; but of what use is your giving me leave to spake, if you oblige me to hould my tongue? 'tis out of pure love and affection that I put you in mind of your misfortunes.

Leef. Well, Connolly, a few days will, in all probability, enable me to redeem my honour, and to reward your fidelity; the lovely Emily, you know, has half-consented to embrace the first opportunity of flying with me to Scotland, and the paltry trifles I owe, will not be miss'd in her fortune.

Con. But, dear Sir, consider you are going to fight a duel this very evening, and if you shou'd be kilt, I fancy you will find it a little difficult, to run away afterwards with the lovely Emily.

Leef. If I fall, there will be an end to my misfortunes.

Con. But surely it will not be quite genteel, to go out of the world without paying your debts.

Leef. But how shall I stay in the world, Conolly, without punishing Belville for ruining my sister?

Con. O, the devil fly away with this honour; an ounce of common-sense is worth a whole ship load of it, if we must prefer a bullet or a halter, to a fine young lady and a great fortune.

Leef. We'll talk no more on the subject at present. Take this letter to Mr. Belville; deliver it into his own hand, be sure; and bring me an answer: make haste; for I shall not stir out till you come back.

Con.

* *Con.* By my soul I wish you you may be able to stir out then, honey.—O, but that's true!

* *Leef.* What's the matter?

* *Con.* Why, Sir, the gentleman I last liv'd clerk with, died lately and left me a legacy of twenty guineas—

* *Leef.* What is Mr. Stanley dead?

* *Con.* Faith, his friends have behaved very unkindly if he is not, for they have buried him these six weeks.

* *Leef.* And what then?

* *Con.* Why, Sir, I received my little legacy this morning, and if you'd be so good as to keep it for me, I'd be much oblig'd to you.

* *Leef.* Connolly, I understand you, but I am already shamefully in your debt: you've had no money from me this age.—

* *Con.* O Sir, that does not signify; if you are not kilt in this damn'd duel, you'll be able enough to pay me: if you are, I shan't want it.

* *Leef.* Why so, my poor fellow?

* *Con.* Because, tho' I am but your clerk, and tho' I think fighting the most foolish thing upon earth, I'm as much a gentleman as yourself, and have as much right to commit a murder in the way of duelling.

* *Leef.* And what then? You have no quarrel with Mr. Belville?

* *Con.* I shall have a damn'd quarrel with him tho' if you are kilt: your death shall be reveng'd, depend upon it, so let that content you.

* *Leef.* My dear Connolly, I hope I shan't want such a proof of your affection.—How he distresses me!

* *Con.* You will want a second, I suppose, in this affair: I stood second to my own brother, in the Fifteen Acres, and tho' that has made me detest the very thought of duelling ever since; yet if you want a friend, I'll attend you to the field of death with a great deal of satisfaction.

* *Leef.* I thank you, Conolly, but I think it extremely wrong in any man who has a quarrel, to expose his friend to difficulties; we shou'dn't seek for redress, if we are not equal to the task of fighting our own battles; and I choose you particularly, to carry my letter, because, you may be supposed ignorant of the contents, and thought to be acting only in the ordinary course of your business.

* *Con.* Say no more about it, honey; I will be back with you presently. (*Going, returns.*) I put the twenty guineas in your pocket, before you were up, Sir; and I don't believe you'd look for such a thing there, if I wasn't to tell you of it.

* *Leef.* This faithful, noble-hearted creature!—but let me fly from thought; the business I have to execute, will not bear the test of reflection.

[*Exit.*

Re-enter CONOLLY.

Con. As this is a challenge, I shou'dn't go without a sword; come down, little tickle-pitcher. (*Takes a sword.*) Some people may think me very conceited now; but as the dirtiest black-legs in town can wear one without being stared at, I don't think it can suffer any disgrace by the side of an honest man. [*Exit.*]

The principal scope of this comedy is to represent the powerful influence which the mild and prudent behaviour of a wife exerts in reforming a profligate husband. This moral being of the highest consequence towards producing happiness in the conjugal state, will, we hope, meet with due regard from the British ladies.

XVI. *Henry the Second; or, the Fall of Rosamond: A Tragedy.*
As it is performed at the Theatre-Royal, Covent-Garden. Written by Thomas Hull. 8vo. 1s. 6d. Bell.

MR. Hull, of Covent-Carden theatre, who is the author of this Tragedy, informs us that the fable and conduct of it were projected in the year 1761, by the late Mr. Shenstone, of the Leasowes, who at that time, and frequently after by letters, recommended to him the accomplishment of the design; but a modest diffidence of his own abilities deterred Mr. Hull till lately from the attempt. We are glad to find that he has been at last induced to try the strength of his genius in this department of the drama; and we may affirm, that were Mr. Shenstone now alive, to whose *memory* this tragedy is dedicated, he would have highly approved of the manner in which it is executed. The intrigue is interesting without being intricate, and the penitence of Rosamond is so happily described, as to atone for the guilt of her illicit amour, and prepare the audience for being more deeply affected with the catastrophe. We shall lay before our readers the scene in the bower, where Rosamond intimates to the king her resolution of renouncing their criminal intercourse.

King. My Rosamond! my ever new delight!
 Receive me to thy arms, enfold me there,
 Where ever-blooming sweets perpetual rise,
 And lull my cares to rest.

Rosamond. It was not thus
 My Henry us'd to visit this retreat;
 Bright chearfulness was wont to dance around him,
 Complacent sweetness sat upon his brow,
 And soft content beam'd lovely from his eye.

King. Well thou reprov'st me; I will strive to chace

The

The gloomy cloud, that overhangs my spirit,
 Th' effect of public business, public cares.
 (My tell-tale looks, I fear, will speak the pain
 My heart still suffers, from that stranger's converse.) [Aside,
 Oft do I mourn the duties of my station,
 That call my thoughts to them, and claim the hours,
 Which I would dedicate to love and thee.

‘ *Rosa*. I meant not to reproach thee; ’twas my zeal,
 For the dear quiet of thy mind, that spoke.
 I cannot see the slightest shade of grief
 Dim the bright lustre of thy chearing eye,
 But apprehension pains me, lest for me
 Thy glory be diminish’d to the world.

‘ *King*. I seek not empty popular acclaims;
 Thy tender accents falling on mine ear,
 Like rural warblings on the panting breeze,
 Convey more rapture, more supreme delight,
 Than Io-Pæans of a shouting world.

‘ *Rosa*. To see bright satisfaction glow within
 Thy manly cheek, behold the rising smile,
 And hear thee speak the gladness of thy heart,
 Is my best joy, my triumph, and my pride;
 And yet, my Henry, ought it to be so?
 Still should I listen to the syren, pleasure,
 While awful virtue lifts her sober voice,
 And warns my heart of her neglected precepts?

‘ *King*. Forbear, forbear these soft complaints, and speak
 Of rapture; speak of my improving ardour,
 And thy unceasing love.

‘ *Rosa*. Oh! thou divin’st not
 How many heavy hours, and sleepless nights,
 Thy Rose endures! how much my faulty state
 (Bless’d as I am in thee) arraigns my mind;
 Oft in the bitter hours when thou art absent,
 My father’s image rises to my view,
 Array’d in gloomy grief, and stern reproof.
 Nay, do not eye me with that melting fondness;
 Hast thou not often bade me cast my cares
 On thee, and told me, thou wou’dst bear them for me?
 Hear then, oh, hear me! for to whom but thee
 Can I unload my heart?

‘ *King*. Oh, speak not thus.
 Shou’d these sad accents stain the precious moments,
 When Henry flies from a tumultuous world
 To tranquil joys, to happiness, and thee?
 What busy fiend, invidious to our loves,
 Torments thy gentle breast?

‘ *Rosa*.

* *Rosa.* Trust me, my Henry,
This is no sudden gust of wayward temper,
'Tis reason's impulse; oft hath my heart endur'd
Afflictive pangs, when my unclouded face
Hath worn a forc'd and temporary smile,
Because I would not hurt thy noble mind.
Advancing time but multiplies my torments,
And gives them double strength; they will have vent.
Oh! my protector, make one glorious effort
Worthy thyself—remove me from thy arms;
Yield me to solitude's repentant shade.

* *King.* Renounce thee, didst thou say! my Rosamond!
Were those the words of her and love?

* *Rosa.* They were;
It is my love intreats; that love which owns
Thee for its first, its last, its only lord.
Allow me to indulge it, undisturb'd
By the sore miseries which now surround me,
Without the sense of guilt, that fiend who waits
On all my actions, on my every thought.

* *King.* By Heaven, I never knew distress till now!
Thy accents cleave my soul; thou dost not know
What complicated agonies and pangs
Thy cruelty prepares for Henry's heart!
He must endure a throe, like that which rends
The seated earth, ere he can summon strength
To banish thee for ever from his arms.

* *Rosa.* Think, conscience; honour, plead.

* *King.* Down, busy fiend;
That stranger's tale, and Clifford's crying wrongs,
Distract my tortur'd mind—in pity cease—
I cannot part with thee.

[*Aside.*

[*To Ros.*

* *Rosa.* A thousand motives
Urge thy compliance—will not public claims
Soon call thee from thy realm? When thou art gone,
Who shall protect me? Who shall then provide
A safe asylum for thy Rosamond,
To guard her weakness from assailing fears,
And threat'ning dangers?

* *King.* What can here alarm thee?

* *Rosa.* Perpetual apprehensions rise; perchance
The poignant sense, how much my crimes deserve,
Adds to the phantoms; conscience-stung I dread
I know not what of ill. Remove me hence,
My dearest lord; thus on my knees I sue,
And my last breath shall bless thee. Give me misery,
But rescue me from guilt.

' *King*. What, lead thee forth
 From these once happy walls; yield thee, abandon'd,
 To an unpitying, unprotecting world!
 Then turn, and roam uncomfortably round
 The chang'd abode, explore in vain the bliss
 It once afforded; like a restless sprite
 That hourly haunts the desolated spot
 Where all his treasure lay! Bid me tear out
 This seated heart, and rend each vital string,
 I sooner could obey thee. [Going.

' *Rosa*. Turn, my Henry;
 Leave me not thus in sorrow! Canst thou part
 In anger from me?

' *King*. Anger!—Oh! thou sweet one!
 Witness these pangs!—I cannot, will not lose thee—

' *Rosa*. Confirm my pardon then; pitying, reflect
 'Tis the first hour I e'er beheld thy frown.
 Forgive me—oh, forgive me!

' *King*. Spare me——spare
 A moment's thought to my distracted soul,
 To ease the throbs, and hush the swelling tumults,
 Which my fond love would fain conceal from thee,
 Thou exquisite tormentor! [Exit.

The character of Rosamond is supported with a degree of magnanimity which corresponds to the rank of a tragic heroine, and were it not for the remorse which she feels for having deviated from the paths of chastity, our compassion at her fate would almost be extinguished by the fortitude with which she encounters it. But the author has judiciously ascribed to her such sentiments as qualify our admiration of her returning virtue by the sympathy they excite; while by the additional circumstances of her being sacrificed on the account of a supposed plot, of which she was innocent, and at the very time when she was going to enter into a life of penitential retirement, we are strongly moved to lament the unmerited severity of her fortune. In this tragedy the characters in general are consistently maintained, the diction, though plain, is not destitute of proper elevation, and the sentiments are chiefly such as recommend the practice of virtue.

XVII. *An Epistle from Oberea, Queen of Otaheite, to Joseph Banks, Esq. 4to. 1s. Almon.*

HAD Ovid lived in the present age, and been acquainted with the transactions of our voyagers in the island of Otaheite, it is not improbable that some amorous epistle, such as

now lies before us, might have flowed from the imagination of that celebrated poet. We may, at least venture to affirm, that had this anonymous production made its appearance under such circumstances as would not discountenance the imputation, it would have been more readily ascribed to the poet abovementioned than to any other writer. For the gratification of our readers we shall present them with an extract from the beginning of this very ingenious burlesque Epistle.

‘ Read, or oh! say does some more amorous fair
Prevent * Opano, and engage his care?

I Oberea from the Southern main,
Of slighted vows, of injur’d faith complain.
Though now some European maid you woo,
Of † waiste more taper, and of whiter hue;
Yet oft with me you deign’d the night to pass,
Beneath yon bread-tree on the bending grafs.
Oft in the rocking boat we fondly lay,
Nor fear’d the drizly wind, or briny spray.
Who led thee through the woods impervious shade,
Pierc’d the thick covert, and explor’d the glade;
Taught thee each plant that sips the morning dew,
And brought the latent minerals to thy view?
Still to those glades, those coverts I repair,
Trace every alley—but thou art not there.
Nor herb, nor salutary plant I find,
To cool the burning fever of my mind.

Ah! I remember on the river’s side,
Whose babling waters ’twixt the mountains glide,
A bread-tree stands, on which with sharpen’d stone,
To thy dear name I deign’d unite my own.
Grow, bread-tree, grow, nor envious hand remove
The sculptur’d symbols of my constant love.

‘ To the vast ‡ main a rock projecting lies,
Where tempests howl, and roaring billows rise.
There first at eve thy opening sails I spy’d,
And eager glow’d to cleave the briny tide.
My faithful senate sat in wise debate,
And weigh’d the dubious interests of the state.
Though some with brandish’d lance for war declare,
With all the frantic signs of wild despair;

* The people of Otaheite could not pronounce Mr. Banks’s name, but called him *Opano*.

† It appears that Oberea was rather plump and round, and not of the fairest complexion. See Hawkesworth’s *Voyages*.

‡ The South Sea.

Yet I more soft to gentle peace inclin'd,
 And sooth'd the terrors of * Tupia's mind.
 Send them, I cry'd, twice twelve delicious dogs,
 And give them cocoas, women, bread, and hogs.

'Twas morn, the gallant vessel steers to land;
 On the moist beach the marshall'd sailors stand.
 Then first the pangs of conscious love I knew,
 My eyes, my longing soul was fixt on you.
 To gain thy love I practis'd every art,
 And gave my kingdom as I gave my heart.
 Alas! what streams of scalding tears I shed,
 When you surpris'd † Obâdee in my bed;
 From my chaff'd temples strait my locks I twitch;
 And with the prickly shell *tataw* my breech.

' In the soft dance if e'er I chanc'd to move,
 How throb'd thy bosom with impatient love!
 Now slow I sail'd, and stole my easy way
 With sweet, reluctant, amorous delay;
 Then in brisk circles glanc'd around, and beat
 The measur'd cadence with my quivering feet.
 My eyes refulgent beam'd with wanton fire,
 And all my limbs were brac'd by fierce desire.
 Not Hellas' self with all her curious *pas*,
 Her *Rigadoons* and motley *Entre-chas*,
 With such luxuriant grace displays her thigh;
 Or † *Teméredes* with such ease as I.'

The violence of her passion is poetically represented in the following lines.

' Oft have I wish'd, for such you love, that I
 Were metamorphos'd to some curious fly;

* Tupia was prime minister to Oberea. She consented that he should come to England with Mr. Banks, and thereby gave the strongest proof of her attachment to that gentleman. Unfortunately this great politician and philosopher died on the voyage. *Luētuosum hoc suis; acerbum patriæ; grave bonis omnibus.* CIC.

† On the 29th, not very early in the forenoon, Mr. Banks went to pay his court to Oberea, and was told that she was still asleep under the awning of her boat. Thither he went, and upon looking into her chamber, he found her in bed with a handsome young fellow about twenty-five, whose name was Obâdee. Hawkesworth's Voyages.

† The Temeredes is the lascivious dance. See Hawkesworth's Voyages.

I had some difficulty to find out who Oberea meant by Hella, but an ingenious friend and critic suggested to me that it must be Mademoiselle Heinel, whose skill and fame we may suppose was highly exaggerated to Oberea by Mons. Bougainville.

Beyond the main I'd speed my eager way,
And buz around you all the live-long day.
Nor would I not be some ombrageous tree,
That shades thy grot, and vegetate for thee;
At thy approach I'd all my flowers expand,
And weave my wanton foilage round thy hand.'

The epistle concludes in a beautiful strain of *tender sentiment*.

' Perhaps Opano (be the omen vain)
If ere thy ships shall reach these shores again;
You'll seek the wigwam where we fondly lay,
And in its place will find my sad Morai.
Yet think at least my copious * tears you see,
And spare one thought from Botany for me.
And when with curious search thine eyes explore
The waving forest, or the marshy shore;
When in strong gin thy skilful hands shall steep,
Some unclasp'd fowl or monster of the deep;
Think on the raptures which we once have known,
And waft one sigh to Otaheite's throne.'

It will readily be discovered from the title-page of this Epistle, as well as from the introduction and annotations, that the author possesses a fund of uncommon humour; and it is but justice to add, that he appears to be well acquainted with the ancient poets.

XVIII. *Considerations on the Propriety of requiring a Subscription to Articles of Faith.* 8vo. 11. Robson.

IN this tract the learned author proposes some general observations concerning the rise and progress of a custom, which seems to place certain explications of supposed scripture-doctrines on the same foot as the Scriptures themselves; he enquires how far this practice may be just and expedient, in the present times, or in itself defensible at any time; he examines the principles upon which it is founded, and the pleas which are offered in its support; and lastly, points out some of its effects.

On these topics he suggests a variety of important considerations, and some observations, which have not been made by any preceding writer.

Some of the advocates for our present ecclesiastical establishment have deduced the right of requiring subscription from the

* The people of Otaheite are remarkable for their *fine feelings*, which generally produce a copious effusion of tears upon every affecting occasion. See Dr. Hawkesworth *passim*.'

nature of society, as such. They have maintained, that the church, like other societies, has a power to prescribe its own terms of admittance, and annex what conditions it pleases to the privileges it confers. By some people this reasoning has been thought conclusive. But the accurate and judicious author of this pamphlet places it in its proper light, and very clearly shews, that it is inapplicable to the present case.

‘ For, says he, if the society is something more than a mere human establishment, or voluntary combination of men, and derives its constitution from some other authority, the terms of admittance into such society, may be fixed by the very authority that constituted the society itself, and consequently placed out of the power of any bye-law, or subsequent regulation or restraint: and in this view, the matter seems to have been considered originally. Acts viii. 36. *And the eunuch said, See, here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. Ib. xi. 17. Forasmuch then as God gave them the like gift, as he did unto us who believed in the Lord Jesus Christ, what was I that could withstand God? Comp. Ib. x. 47. and also xv. 19, &c.* Where in the very first and most orthodox council, St. James gives his judgment against troubling those with impositions, who from among the Gentiles had been turned to God.

‘ In these and the like passages, does there appear any right of arbitrary exclusion? Is it not clear, on the contrary, that the apostles and elders esteemed themselves bound to receive converts on a general profession of their faith in Christ, and their complying with the terms of his gospel; and were no more at liberty to shut them out, than to force them in; or authorised to lay upon them any other *burden*, beside a few *necessary* things, *i. e.* necessary for the then state and circumstances of these converts?

‘ Farther: if the acts of this same society often draw after them consequences relative to another, wherein it has no right to interfere; and very nearly affect the civil property of individuals, over which it has no authority; should it not be extremely cautious in framing such determinations, as are attended with these consequences?

‘ Again: do not all such particular, minute regulations properly belong to *temporals*, whereof the respective governors in each community have the disposal? and should they with equal strictness and precision take place in *spirituals*, which cannot in like manner be dispensed by these governors, or become subject to their cognisance and jurisdiction?’

Our author, speaking of spiritual dominion, has this remark:

‘ Though

* Though it be hardly now admitted as *a power to rule the consciences of men*; in which very form this favourite doctrine was long tacked, and awkwardly enough, to the Bible itself, and keeps its place there in several editions *: yet it comes in for its claim of *submission*, as including some kind of *coercive jurisdiction*, some branch of a certain *power of the keys*;—as an *authority of order*, &c. &c. whatever may be comprehended under such more plausible terms.*

We know that almost every absurdity, espoused by every denomination of Christians, has been supported by quotations from scripture, crudely and injudiciously applied. But if we had not been convinced by ocular demonstration, we should scarcely have believed, that our ancestors would have had the temerity to father this iniquitous doctrine on the psalmist, 'that God hath given a power to the church to rule the CONSCIENCES of men.'

We meet with the following acute and pertinent observation in one of our author's notes, relative to what some writers have called "a centre of union," or ground of "unity in opinion."

* For the like purpose of *keeping men together*, and as a monument, or *mark*, [Gen. xi. 4. Comp. Worthington, B. L. § 8. and Goguet, Orig. of Laws, &c. Introd. p. 2.] to preserve and to perpetuate that kind of union among them, was the tower of Babel erected by the great political architects of those times: and perhaps it will be thought worth observing, that a like fate has attended some other structures raised by their successors in the same art; and for the very same end.*

The Christian church may be considered as a beautiful and magnificent structure, founded upon a rock, by a wise and omnipotent architect. It is in its own nature firm and impregnable. But Christians, in the warmth of their piety and zeal, have taken infinite pains to fortify and support it, by outworks, fences, props, and buttresses. Some have employed themselves in drawing lines of circumvallation; others in erecting walls; and others, like the builders mentioned by Ezekiel, *in daubing them with untempered mortar*; others again in collecting heaps of rubbish, wood, hay, and stubble, round the citadel; imagining that they were providing for its security, when, in reality, they were only providing a lodgement for the enemy, and injuring the beauty and grandeur of the building itself.

* Vid. *Contents* of the latter part of Psalm cxlix. Ed. Bill, 4to. 1702. Basket, 4to, 1733. Do. fol. 1739. Though I must do both our universities the justice to remark, that in their late editions, this is tolerably qualified.*

The clergy have been frequently accused of prevarication, for continuing in the church, while they disclaim some of her doctrines and established forms. Our author obviates this accusation by the following just and pertinent question: 'If our first reformers had quitted their stations in the church, instead of using all their endeavours to amend it, should we have had reason either to admire their spirit, or applaud their conduct at this day?'—Nay, we may venture to believe, that we should have had no reformation.

The author concludes his remarks with this ingenuous and liberal declaration:

'As I cannot but esteem it to be the duty of every one in this our day, to contribute what lies in his power to the preservation and improvement both of church and state, by embracing all fair opportunities to further and complete their reformation, I have endeavoured to perform what appeared to be a part of my own duty on the present occasion, and humbly submit the event to the all-wise disposal of an over-ruling Providence.'

This pamphlet exhibits a fair and impartial view of the controversy concerning subscriptions; and is ascribed by the public to a learned and amiable prelate, the B. of C.

FOREIGN LITERARY INTELLIGENCE.

19. *Fragments sur l'Inde, sur le General Lalli, & sur le Comte de Morangies.* 8vo. 2s. 6d. Nourse.

THIS work bears such incontestible marks of its origin, as evince it to be the production of the celebrated writer in the neighbourhood of Geneva. We meet here with the same splendor and vivacity of sentiment, the same philosophical reflection, and the same animated strain of narration which distinguish every composition of this admired author, whose unabating force of genius seems to bid defiance to the influence of years.

In this treatise a concise, but interesting, account is delivered of the general state of the East Indies, with many particulars relating to the government and manners of the ancient inhabitants of the country. We would gratify our readers with a more particular account of this volume, but being informed that a translation of it is in the press, we shall postpone our further remarks until it be published.

20. Jo. Frid. Cottæ *Historia Dogmatis de Vita Æterna.* 4to. Tubingæ.

The reverend author traces the doctrine concerning a future state, through many nations and ages, and shews that it has been adopted by many heathens, by all the Jews, except the Sadducees, and universally by Christians, whether orthodox or heterodox: he also asserts it to have been known under the Mosaic dispensation.

Whether the immortality of the soul can be demonstrated from reason only, is a question into which he does not chuse to enter. Probably he was deterred by observing that even Socrates, Cicero,

and Seneca, appear to have been fluctuating in their sentiments concerning that important article.

He might, however, have also considered, that since the times of these great men, human reason has certainly made at least some very considerable progress, and that, had they enjoyed the improved light of our age, they would more easily have arrived at conviction.

21. Joan. Antonii Scopoli *Annus primus Historico-Naturalis. Annus Secundus. Annus Tertius.* 3 vols. 8vo. Lipsiæ.

The first volume of this work contains descriptions of 254 birds, according to Linnæus's method; part of these birds are rare, and part of them are here described for the first time.

The second consists of observations made during a journey to the county of Goeritz, and another through that of Tyrol.

The third volume contains, a vindication of physicians from the reproach of having once been banished from ancient Rome; a dissertation relative to distempers among horned cattle; and another, concerning the Berlin blue colours, and some varnishes.

22. *An Epistle to the covetous Votaries of Alchemy.* 8vo. Frankfort. (German.)

This writer seems to be some improverished but honest adept, who endeavours to caution his brethren against the errors by which he himself has been deluded and ruined.

23. Joan. Frider. Hirtii *Institutiones Arabicæ Linguae. Adjecta est Chrestomathia Arabica.* 8vo. Jenæ.

The grammar of the Arabic language appears to be methodical; and the chrestomathy contains a variety of prosaical and poetical pieces, illustrated with notes.

24. *Bibliothèque d'un Homme de Goût, ou avis sur le Choix des meilleurs Livres écrits en notre Langue sur tous les Genres des Sciences et de Littérature; avec les Jugemens que les Critiques les plus impartiaux ont portés sur les bons Ouvrages, qui ont paru depuis le Renouveau des Lettres jusqu'en 1771. Par L. M. D. V. Bibliothecaire de M. le Duc de *.* 2 vols. 12mo. Paris.

This critical enumeration of French books seems to be impartial with regard to those writers who are dead, and generally indulgent to all those who are alive. Happily, however, few or none of the latter have been admitted into this curious list but such as are actually entitled to approbation.

25. *Songs of the Germans. With Melodies.* 4 Books 4to. Berlin.

The choice both of the poetry and music contained in this collection, was apparently made by excellent connoisseurs of both.

26. John George Essig's *Short Introduction to the General and Particular History of the World, revised and continued to the present Time, by M. John Christian Volz, Professor of History at Stutgard.* 9th edit. 8vo. Stutgard.

This sketch of the History of the World contains a very short idea of ancient history, and is, with regard to modern history, confined to Europe only. The principal events are judiciously pointed out in a few words: but the diction is frequently debased by vulgarisms, which is the more to be regretted, as the book is designed, and, in every other respect well adapted, for the use of youth.

27. John Anton. Scopoli, M. D. &c. *Introduction to the Knowledge and Use of Fossils*. 8vo. Riga and Mictau. (German.)

The author of this very instructive performance had, by the empress queen, on account of his practical knowledge, been appointed a public professor of metallurgy and chemistry, and physician at Idria, a place which gave him frequent opportunities both of increasing his collection of ores and minerals, and for examining them by a variety of chemical processes, and encouraged him to publish several works that have met with the general applause of connoisseurs.

The present Introduction contains a distinct enumeration of the minerals in his own cabinet, which were for the greatest part collected in the interior provinces of Austria; though he has also enriched it by a number of foreign ones.

His system appears to contain many positions peculiar to himself, but well worth the attention of mineralogists.

28. J. F. Mayer's *Contributions and Dissertations for the Advancement of Husbandry and Oeconomy, according to the Principles of Physics and Experience*. 8vo. Francfurt on the Mayn. (German.)

The writer of these Contributions is a judicious and truly respectable curate, who endeavours to benefit his parishioners and readers by solid, practical instructions, both in spiritual and temporal oeconomy; and appears to lead a very useful and happy life in his retirement.

29. L. J. D. Sućkov's *Elements of Military Architecture*. 4to. Francfurt and Leipzig. (with cuts) German.

Containing the various methods of fortification, as laid down by Blondel, Coehorn, Freytag, Glafer, Heer, Herbolt, Landsberg, Ruffenstein, Sheiter, Sturmius, Vauban, &c. &c. with their several constructions and dimensions, accurately delineated, and their respective merits and defects fairly stated.

30. *Instructions for Officers who intend to become Field-Engineers, or to improve themselves during their Campaigns, &c.* By John Gottlieb Tielke, Artillery-Captain to the Elector of Saxony. 8vo. Dresden and Leipzig. (German.)

To those of our officers who, during their campaigns in Germany, have, among other improvements, not disdained to attain some knowledge in the German language, we may venture to recommend this book as a very comprehensive, sensible, and useful performance.

31. *Theatre of Arts and Trades, &c. translated from the French, and published with Remarks, by Dr. Daniel Gottfried Schreber* Koenigsberg. 4to. (with cuts) vol. I.—IX. (German.)

This collection contains a great part of the descriptions of arts and trades hitherto published under the direction and sanction of the French Academy of Sciences. They appear to have been faithfully translated (which, considering the immense number and variety of technical terms and phrases, was by no means an easy task), and they are moreover improved by many valuable additions of the translator's. The plates also, though not equal to those of the originals in point of elegance, are yet copied with an accuracy and distinctness sufficient for the purposes of instruction.

32. *The Jew, a Periodical Paper*. 4 vols. 8vo. Leipzig. (German.)

Might serve for an useful model to many Christian writers: it contains a faithful historical account of the laws, customs, and

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manners of the Jews, given by Mr. Gottfried Selig, a profelyte and lecturer of the Hebrew language at Leipzig. The praise of accuracy of knowledge, and fidelity of description, has been allowed to him by learned Jews; that of purity of style and language, by connoisseurs of the German tongue; and that more essential one, of candour and moderation, by both parties.

33. *Essai sur l'Homme, Poëme Philosophique* par Alexandre Pope, *en cinq Langues, savoir: Anglois, Latin, Italien, François, et Allemand.* Strasbourg. 8vo.

This honourable polyglott-monument of the reputation of our great poet, among the nations of the Continent, consists of four poetical translations of very unequal merits, viz.

1. A Latin one in hexameters: *Alexandri Pope Equitis Anglicani et Poëtæ incomparabilis Commentatio Poëtica de Homine, ex Anglico Idiomate in Latinum translata, et Carmine Heroico expressa, per Jo. Joach. Gottlob Am. Ende, Theologiæ Doctorem et Antistitem Sacrorum apud Dresdenses.*

2. An Italian one: *I Principi della Morale, o sia Saggio sopra l'Uomo Poema Inglese di Alessandro Pope, tradotto in Versi Sciolti Italiani dal Cavaliere Anton. Filippo Adami.*

3. Abbé Resnel's well-known translation into French rhymes, which, tho' very roughly handled by bishop Warburton, has often been reprinted abroad.

4. *Der Mensch, ein Philosophisches Gedicht des Alexander Pope, aus dem Englischen übersetzt von Herrn Heinrich Christian Kretsch:* a translation which, in point of fidelity, spirit, conciseness, and poetical harmony, appears to excell all rival copies by far, and to approach nearest to the various merits of its original.

MONTHLY CATALOGUE.

CONTROVERSIAL.

34. *A Clear Display of the Trinity, from Divine Revelation.* 8vo. 4s. sewed. Robinson.

THE author divides his work into three parts. In the first he undertakes to prove, that there is but one God; that there is a plurality in God, and that it is limited to three; and that each of the three hath ascribed to him in Scripture the names and perfections proper only to God: or, that the names and perfections proper only to Deity are common to the three, who are one. In the second part he endeavours to shew, that the names, or relative characters, Father, Son, and Word, Holy Ghost, or Spirit, are descriptive of the three distinct parts they sustain in the Divine œconomy. In the third part he points out the impropriety of some of the terms and phrases, which are commonly used in dissertations on the Trinity.

We cannot recommend this performance to the learned reader; for the author himself expressly declares, (p. 337.) that he does not write for the literati.

35. *Longe Hints on the Subject of Non-conformity. Addressed to the right rev. the Lords Bishops of England.* 8vo. 1s. Johnson.

The design of this tract is to shew, that all the clergy of the church of England, have in various instances, which the author specifies, publicly and confessedly violated the injunctions and directions contained in the rubrics and canons; and that it will therefore be in vain for the bishops to exert their vigilance, for the discovery and exemplary correction of heretical pravity.

D I V I N I T Y.

36. *A Practical Discourse on the Moral Uses and Obligations of the Institution of Baptism; designed to assist a serious and judicious Obedience to it.* 12mo. 6d. Johnson.

The author of this tract points out the religious and moral uses of baptism, the benefits arising from it, and the necessity of conforming to our Saviour's injunctions in this article. He concludes with directions to the candidates for baptism, and advice to the baptized.—This tract is the production of an antipædo-baptist.

37. *The Rational Christian's Assistant to the worthy receiving of the Lord's Supper.* 12mo. 4d. Johnson.

An abridgment of bishop Hoadly's Plain Account, drawn up with tolerable accuracy, and intended for the use of common people.

38. *A Concise History of the Prophets, Prophecies, &c. in the Old Testament; and of the Apostles, Evangelists, and Disciples of our Lord and Saviour Jesus Christ, in the New Testament.* 8vo. 1s. Cooke.

This writer has given us a short account of 127 persons, who are mentioned in the Scriptures under the names of prophets, apostles, evangelists, or disciples of Christ. But he discovers no great degree of judgment in this compilation. He frequently retails absurd and apocryphal stories. The learned reader shall judge for himself.

The prophet Nathan, of the house of Thock, was born in the city of Galilee. He lived in the time of David, and taught him the law of the Lord. He foresaw that David was in love with Bathsheba, the wife of Uriah, therefore went towards Jerusalem to admonish the king. He was stopped by Belial: for as he went, he found in the way the carcase of a man, whom he tarried with to bury, lest it might be torn to pieces by wild beasts. (2 Sam. xii. ver. 9.) In the night Nathan understood that David had committed this horrible offence, so he returned to Galilee with great lamentation. Uriah being slain by the procurement of David, the Lord sent Nathan unto him, to rebuke him for his guilt. (2 Sam. xii. ver. 10.) David remembering himself, trembled for fear of the Lord, perceiving the Lord was displeased with him for his adultery. (Ver. 25.) David knew that Nathan was inspired, therefore revered him as
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the messenger of God. Nathan died, and was buried in the city of Galilee, in his own land.

Half of this account of Nathan is fictitious. Epiphanius relates the story of the dead man, whom the devil is said to have thrown in the way of the prophet. But such legendary tales deserve neither credit nor refutation.

P O L I T I C A L.

39. *An Account of the Proceedings at the India-House with Respect to the Regulations proposed to be made By-Laws, by a Committee of Proprietors elected by Ballot, for the Purpose, and agreed to by a General Court.* 8vo. 1s. Payne.

The author of this pamphlet, who styles himself 'One of the Committee' [of proprietors appointed to consider of proper regulations for the better management of the company's affairs], assigns the following reason for its publication, in an advertisement prefixed to his book.

'As there were not a dozen proprietors at the India-house, except those concerned in some branch of the shipping business, when the regulations formed by the committee of proprietors, which had been regularly passed, as bye-laws, were brought on, a second time, for reconsideration, it will not appear very surprising, the articles relating to the company's shipping, should be treated in the manner they have been. And as the public papers were, on that occasion, remarkably, more silent than usual, with respect to the debates at the India-house, it is presumed, the proprietors are not, as generally, informed of the transactions relative to so important a business, as they really ought to be; the following impartial account is therefore submitted to their consideration.'

After observing that the present distressful state of the company became a matter of very serious consideration, as well to the public as the proprietors, and assigning the causes to which it is owing, the author proceeds to inform us what steps were taken by the proprietors, to retrieve their affairs; particularly by appointing a committee to prepare such by-laws as might answer that purpose, and which the proprietors had sufficient power by their charters to establish at a general court; he enlarges upon the unprecedented methods said to be taken by a party among the late directors to prevent the completion of the designed reformation, and their connections with a number of proprietors, who are immediately interested in the shipping business of the company; giving several calculations to shew not only the perplexed method and exorbitant charge attending the contracts for the freight of the company's merchandize hitherto pursued, but that the expence may be greatly reduced, and yet leave very considerable profits to the contractors.—This, however, being a subject of too special a nature for the generality of

readers; and also requiring, from such as are interested in these Proceedings, a more minute investigation than our limits will admit, we shall refer those who are desirous of farther information to the pamphlet itself.

40. *Considerations on certain Political Transactions of the Province of South Carolina.* 8vo. 1s. 6d. Cadell.

The purport of this pamphlet is to prove, that the conduct of the commons house of South Carolina, in assuming to themselves the right of disposing of the public money of the province, without the concurrence of the other two branches of the legislature, is repugnant to the constitutional principles of the British colonies; and that his majesty's instructions to the governor of the province on this subject, ought to be considered in no other light than as a legal act of sovereignty, intended merely to recal the commons house in Carolina to an observance of the constitutional principles of their government, from which they had departed. The transaction, which is the subject of these Considerations, is an order passed in the commons house in South Carolina, in December 1769, for granting the sum of 1500 l. sterling to the society of the Bill of Rights, at the London-Tavern in this metropolis. The author endeavours to expose the absurdity of this transaction with a degree of pleasantry, and discovers through the whole pamphlet a cool and rational spirit of argument.

41. *A Digest of the present Act for amending of the Highways, &c.* By J. Scott, Esq. 8vo. 2s. Dilly.

The surveyors, and all others concerned in the amendment of the highways, are under obligations to Mr. Scott, for reducing into more convenient order the directions given by the late act concerning the highways. To this Digest that gentleman has added a great many very pertinent remarks, in some of which he has pointed out inconsistencies which escaped the attention of the legislature, and which by this means will probably be removed on some future occasion.

ARCHITECTURE.

42. *An Essay on the Qualifications and Duties of an Architect, &c. With some useful Hints for the young Architect or Surveyor.* 8vo. 1s. Taylor.

Although the title-page of this pamphlet corresponds with the contents of it in a great measure, the principal design of the work appears to be a vindication of Mr. D. surveyor to the New Goal, who has been blamed for suffering some Purbeck Portland to be used in that building. In order to effect this, the Essay enumerates such a variety of qualifications necessary to form a complete architect, that it is almost impossible for any man to possess them all. One of these qualifications is a knowledge of the

the names and nature of all kinds of materials that *may* be used in building, which the author supposes very few possess. The consequent deduction is that, in Mr. D's absence, it was the duty of the clerk of the works not only to inspect the execution, but likewise *all* the materials, to see they were such as were intended should be used by Mr. D. and as it cannot be supposed that the said clerk should know the names and nature of *all* materials for building, therefore this Purbeck Portland might be used without Mr. D's knowing it. This is not, it is true, positively asserted, but it is what seems to be intended. On the whole, this defence will not, we believe, be of much service in exculpating Mr. D.

The hints for the young architect are such as must occur to any man of common understanding, who has the least acquaintance with the world, and have only a kind of negative goodness, as they cannot easily mislead the reader.

43. *The Practical Builder ; or Workman's General Assistant. Shewing the most approved and easy Methods for Drawing and Working the whole or separate Parts of any Building, &c. &c. &c. By William Pain, Architect and Joiner. 4to. 12s. Taylor.*

Mr. Pain has acquired so much credit from his two former publications on subjects of architecture, that our readers will, probably, be beforehand with us in judging the present to be a work of merit.

In the exercise of our profession, we are but too apt to have our tempers soured by the frequent penance we undergo in the examination of dull and unprofitable works ; it is therefore with real pleasure that we meet with any performance which serves, although only by amusing us, to make us forget the drudgery which is allotted to Reviewers. In effecting this, what is presented to the eye, is nearly as efficacious as what is offered to the understanding only, and the graceful decorations of architecture which Mr. Pain has now laid before us, have afforded us in their examination much entertainment.

This work, from the apparent accuracy of the directions, must be of great use to builders ; and as it is neatly engraven on eighty-three quarto plates very well filled, the purchasers will have no reason to complain of the expence.

44. *The Carpenter's Treasure : a Collection of Designs for Temples, with their Plans, Gates, Doors, Rails, and Bridges, in the Gothic Taste, with the Centres at large for striking Gothic Curves and Mouldings, and some Specimens of Rails in the Chinese Taste ; forming a complete System for Rural Decorations. Neatly engraved on Sixteen Plates from the Original Drawings of N. Wallis, Architect. 8vo. 2s. 6d. Taylor.*

The title of this little piece sufficiently explains the contents ; and we shall only add, that the plates are very well executed.

P O E T R Y.

45. *Medico Maffix ; or, Physic Craft detected. A Satirico Didactic Poem.* 4to. 1s. Evans.

The characters which the author exposes in the satirical part of this poem, are such as deserve animadversion; but with respect to some others among the faculty, he appears to be too profuse of panegyric. Justice requires equal impartiality in the distribution of censure and of praise.

46. *The Juvenaliad. a Satire.* 4to. 2s. Bell.

The appearance of a good intention is the greatest merit we can discover in this Satire.

47. *An Epistle from Mr. Banks, Voyager, Monster-hunter, and Amcrofs, to Oberea, Queen of Otaheite. Transfused by A. B. C. Esq. Second Professor of the Otaheite, and of every other unknown Tongue.* 4to. 1s. Swan.

This Epistle is written somewhat in the manner of that from Oberea, to which it seems to be intended as a reply. It is not inferior to the other production in the *bon ton* of Otaheite, but is far less remarkable for poetical merit.

48. *Airs and Chorusses in the Entertainment of the Sylphs, or Harlequin's Gambols, as performed at the Theatre-Royal, Covent-Garden. The Music entirely new, composed by Mr. Fisher.* 8vo. 6d. Becket.

These *Airs* and *Chorusses* contain at least an agreeable modulation and variety of sound, which are perhaps the most essential requisites in the vocal part of a *Harlequin* entertainment.

N O V E L S.

49. *Fatal Affection ; or the History of Henry and Caroline.* 2 Vols. 12mo 6s. Noble.

Caroline is the heroine of the piece, and generally appears in an amiable light. We cannot say so much in favour of the hero; for Henry is a very contemptible and censurable character. The other personages of the piece are but indifferently drawn, and the situations into which they are thrown are barely within the bounds of probability.

50. *La Belle Philosophe ; or, the Fair Philosopher.* 2 Vols. 12mo. 5s. sewed. Lowndes.

These volumes contain many characters, many situations, many sentiments, much business, and not a little bustle. This novel cannot be ranked among the drowsy productions of a similar kind, for the attention is sufficiently kept awake to prevent the reader from taking a nap.—The catastrophe is confessedly an imitation of *Clarissa*.

51. *The Fashionable Daughter: being a Narrative of true and recent Facts: by an impartial Hand.* 12mo. 2s. 6d. Domville and Knox.

This volume can only be interesting, we think, to those who are acquainted with the characters or the facts contained in it, and seems to be better calculated for the meridian of Edinburgh than of London.

52. *The Journey to London; or, the History of the Selby Family.* 2 Vols. 12mo. 6s. Noble.

The Selby-family, Mr. Selby himself excepted, are all of the race of Wrongheads; and are, by their ignorance of the world, of the town at least, thrown into ruinous situations.

MISCELLANEOUS.

53. *The Present State of Music in France and Italy: or, the Journal of a Tour through those Countries, undertaken to collect Materials for a General History of Music.* By Charles Burney, Mus. D. 2d Edition corrected. 8vo. 6s. Becket and Robinson.

In this new edition of Dr. Burney's Italian Tour, though the title-page promises only corrections, we find several additions in different parts of the work, which has extended it twelve or fourteen pages more than the first edition: the Preface, for instance, speaking of electricity, and what has been said of M. Philidor, and the serious French opera, are enlarged; something new is inserted concerning the strolling musicians of Italy; as also an additional circumstance concerning the duchess of Savoy; but the most considerable is to the article *Verona*, where the doctor has added two pages of new matter.

The Reviewers are happy to find the public opinion of this very entertaining work corresponding with theirs; of which the quick succession of a second edition is an irrefragable proof.

54. *A Complete History of England, by Question and Answer; from the Invasion of Julius Cæsar to the Present Time. Extracted from the most celebrated English Historians, particularly Rapin, Tindal, Hume, and Smollett, and calculated for the Instruction and Entertainment of the Youth of both Sexes.* 12mo. 3s. Crowder.

As the history of one's own country is what no man, at least no member of a free government, ought to be unacquainted with, every attempt to facilitate the study of it merits commendation. We have already so many histories of England, that it may seem superfluous to give a new one; but as some of these are too bulky and expensive to be of general use, and are besides ill adapted for the instruction of young readers, a history in which brevity is particularly studied, provided nothing material or necessary to be known be omitted, must be of real use.

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We have had abridgments of our history in various forms, and some of them have been very well executed, but as the mode of question and answer is perhaps best calculated for imprinting on young minds the incidents related, an abridgment well executed in that way has the preference over others. Our author's reason for offering to the public the present history, as there has been one already on the same plan, we shall give in his own words:

'The author of the former History of England by Question and Answer, though by no means chargeable with partiality or prejudice, appears to have failed in the following particulars. He does not give, in our opinion, a sufficiently distinct account of the English constitution. He omits entirely that part of the history, which precedes the union of the Saxon heptarchy, comprehending a space of no less than 856 years; and though the events which happened during that period bear no proportion, either in number or importance, to the length of time, yet they ought not surely to be passed over in silence. He forgets to preserve the necessary connection between different facts of the same nature, and even between the different circumstances of the same fact. The account of parliamentary transactions is frequently interrupted by the relation of military incidents, and the history of an expedition to the East or West Indies is sometimes broken and disjointed by the mention of a battle in Germany, upon which it has no immediate or visible dependence. Thus the reader often finds it difficult to form a distinct idea of many particular occurrences, and, of consequence, is the less likely to remember them. He neglects, at least in a great measure, to mark the progress of the arts and sciences, and to record the names and qualities of those great men who have contributed towards their advancement.

'In all these particulars the author of the present work has endeavoured to supply the defects of his predecessor; how far he has succeeded in his endeavours must be left to the impartial decision of the public.'

To the Preface is subjoined a very respectable list of masters of academies, who have expressed their approbation of the work.

It must be allowed that our author has executed his task with judgment and accuracy; and as he brings down his work to the present time, we think it an excellent abridgment of the English history.

55. *A Continuation of the Narrative of Academical Proceedings, relative to the Proposal for the Establishment of annual Examinations in the University of Cambridge.* By the rev. John Jebb, M. A. 8vo. 3d. Crowder.

In this narrative, Mr. Jebb lays before the public an account of the proceedings, in the university of Cambridge, relative to his proposal for the establishment of annual examinations in that university. The proposal, it seems, has met with great opposition;

sition; and among other complaints, Mr. Jebb observes, 'that the members of the committee, who, in obedience to the summons of the vice chancellor, met upon the 21st of October, and determined the question of the practicability of annual examinations in the negative, have not acted, in some essential points, conformably to the grace from which they derived their authority; and that the resolution of the majority, on that day, has no greater degree of validity, than the resolutions of the majority of the members of any private society, when that majority amounts not to the precise number expressed in their statutes.'

56. *The New Pocket Dictionary of the French and English Languages. In Two Parts. French and English, English and French. By Thomas Nugent, LL.D. The Second Edition, greatly improved, with the Addition of upwards of 13000 Words, besides a very useful Supplement, containing the Names of the most remarkable Empires, Kingdoms, States, Islands, Provinces, Cities, Mountains, Seas, Gulphs, Straits, Rivers, &c. The Names of ancient and modern Nations, together with the Names of remarkable Men and Women, Surnames of Sovereigns, both in French and English, which will prove of great Use to those who read or translate History, Geography, Mythology, Poetry, &c. and are not to be found in any other French and English Dictionaries now extant. By J. S. Charrier. 8vo. 3s. 6d. Dilly.*

Of all the members of the republic of letters, few are more useful than those who employ themselves in clearing the paths of instruction for beginners. Amongst these the lexicographer (that harmless drudge, as our great English lexicographer himself styles him) certainly ranks far above the lowest. Diligence is indeed more necessary to him than genius or taste, but in order to excel, he must not be destitute of either of these.

For common use the size of Nugent's Dictionary is exceedingly convenient; Mr. Charrier, therefore, although he has made very considerable additions to that work, has still confined his performance to the same size with it, and this he has been enabled to do by making use of various abbreviations, in which he has been cautious in avoiding obscurity, having made none but such as are perfectly and easily intelligible, for which he certainly merits commendation.

As the title page sufficiently enumerates the contents of this performance, it is needless for us to repeat them. We shall only remark that, although Mr. Charrier's additions are generally useful, he has inserted many words which are not frequently used: in doing which he is more excusable than those who have omitted such as are more common, a fault too frequent amongst the compilers of French and English dictionaries.

On the whole, we think he has made many improvements on Nugent's work, and therefore recommend his performance to those who are studying the French language.

57. *A Letter to the Universities of Oxford and Cambridge, &c. In Respect to the Collection that was made for the Colleges of New-York and Philadelphia. By Sir James Jay, Knt. M. D.* 8vo. 6d. Kearsly.

The foundation of Sir James's complaint is this. In the year 1763, he undertook to make a collection in this kingdom, for the college of New-York. When he had only 1500 l. in his hands, alderman Trecothick advised the governors of that seminary to draw upon Sir James for 4000 l. intimating that he had some apprehensions with regard to his integrity.

In this letter the author seems to have vindicated his conduct in a very satisfactory manner; and, upon this supposition, with a proper degree of spirit.

58. *An Appeal to the People called Quakers, on the late Difference between John Fothergill and Samuel Leeds; so far as the Discipline of the Society was concerned therein.* 8vo. 6d. To be had at the Royal Exchange.

A difference having arisen between Dr. Fothergill and Dr. Leeds, it was proposed to submit the affair to the judgment of arbitrators; but the former refused to comply with their decision, and brought the matter into Westminster-Hall, where it was determined in his favour.

This appeal is published in vindication of the arbitrators who made the award.

59. *A Short Enquiry into the Nature of the Titles conferred at Portsmouth, by his Majesty. August 1773. Shewing the Origin and ancient Privileges of Knights Banneret.* 8vo. 6d. Almon.

We are here presented with a variety of precedents respecting the creation of knights banneret, from all which it appears, that previous to the late naval review at Portsmouth, this order of knighthood was never conferred but in time of war, in the field of battle.

ANSWER to an Enquiry from C—J—, of Trinity-College, Oxford.

Le Ventriloque, &c. par M. de la Chapelle, was published and may be had at Paris, chez la Veuve Duchesne, Libraire.

